The Churchman.

REV. WILLIAM WALTON, A. M., EDITOR. "The Church of the Living God, the Pillar and Ground of the Truth." VOLUME XX. NO. 5.—WHOLE NUMBER 993.

PUBLISHED FOR THE PROPRIETOR, NEW-YORK, SATURDAY, MARCH 30, 1850. AT NO. 12 JOHN-STREET.

Daily Public Worship.

☞ Public Worship is celebrated every week-day, in this city, and Brooklyn, as follows:

In Trinity Church, ... At 9 A. M. and 3 P. M.
" St. Luke's " . . . . . . 8 "
4 P. M. on Fridays.
" Church of the Annunciation, . 8½ " " 4 "
" " " Holy Communion, . 8 " " 6 "
On Fridays, evening Prayer, with Lecture, at 7½ "
Also a lecture on Wednesdays, during Lent, at 6 "
And on Saints' Days, a second serv[illegible] Lecture and Offertory, at 11 A. M.
" Emmanuel Church, ... A. M. and 5 P. M.
" Church of the Holy Apostles, . . 9 "
" Grace Church Brooklyn Heights, 9 " " 5 "

Calendar for March.

29. Good Friday. [Proper Psalms instead of Psalms for the day.]
30. Easter Even.
31. EASTER DAY. [Proper Anthems, printed immediately before the Collect, instead of *"Venite Exultemus."* Proper Psalms instead of Psalms for the day.

APRIL.

1. Monday in Easter Week.
2. Tuesday " "
7. First Sunday after Easter.
14. Second Sunday after Easter.
21. Third Sunday after Easter.
25. St. Mark the Evangelist.
28. Fourth Sunday after Easter.

Poetry.

For the Churchman.

The Crucifixion.

Where shall the aching bosom find
A lasting home in desert earth?
Which of the thousand paths that wind
Before us, leads to refuge from the fev'rish dearth,
That soon or late consumes
Each heart that hope illumes,
And leaves it in life's barren way,
Sear'd and alone, with scarce a ray
Of genial gladness o'er its track to move?
Where is the guiding star to a perpetual love?

How can we brave turmoil and care
Nor grow hard-hearted in the strife?
How crouch in pain, yet learn to spare,
Tho' cold self-interest rules the contest stern of life?
Would'st thou have light in gloom,
Peace by the open tomb,
Would'st thou have love for others, when
None is extended thee by men,
Turn, Christian pilgrim, to thy Saviour's cross,
Gaze on His pangs intense, nor mourn o'er earthly loss.

Go where St. John and Mary stand,
Beside His bruised and bleeding form;
Behold the nails in either hand,
The drooping body bent beneath the avenging storm;
See the warm blood outpore,
The wrench'd limbs stain'd with gore,
The thorn-scarr'd brow and wounded side,
And hear blaspheming foes deride.
Before the love thy God hath shown for thee
Let all the ills of earth like morning shadows flee.

Rang'd on the sad and darkened hill
Three several crosses meet the eye.
Midmost the Man whose glories fill
Time and Eternity upyields His soul to die.
Yet not regardless view
Those other mournful two,
For they are types of all our race,
And we, of one, must fill the place.
With the meek penitent in Christ expire,
Or writhe blaspheming on the Cross in Heaven's ire.

All must with Christ be crucified—
This is our fallen being's law
Which good and ill alike abide—
But blest is he who bears his cross in faith and awe
And bows a patient head
Beside his Saviour dead,
Mourning the sins that nail'd Him there,
And breathing out his soul in pray'r.
To him the Cross shall be the royal road
That upward leads to the bright Paradise of God.

Waddington, Good Friday. J. H. H.

Selected Matter.

The Repentance and Pardon of the Thief on the Cross.

St. Luke xxiii, 39—43. "But one of the malefactors which were hanged with him, reviled him, saying:—'If thou be the Christ, save thyself and us.' Then the other answered and reproved him, saying—'Dost thou not fear God, since thou also art in the same condemnation? And we indeed, are justly in it, for we have received what our deeds deserve; but this man hath done nothing amiss.—And he said to Jesus 'Lord, think on me when Thou comest in Thy Kingdom.' And Jesus said unto him, 'Verily, I say unto thee, this day shalt thou be with me in Paradise.'"

A narrative rich in all kinds of edifying thought. We will first inquire, what the passage contains that may elevate our spirits; secondly, what that may abash them; thirdly, what it contains that is apt to be misunderstood; fourthly, what that is fitted to console.

First, then, we will inquire what the passage contains that may elevate our spirits. He who once commanded the waves in a storm, hath been brought down low to the dust. In him hath been fulfilled the ancient prophecy—"He was of all men the most despised and scorned: full of sorrows and sicknesses: he was so despised that we hid our faces from him."* They have scourged him on the back; they have spit upon him, even in his Godlike face; they have smitten his kingly head with a reed; they have erected his cross between two malefactors; they have stripped him of his garments, and left him nothing but his crown. Scourged, spit upon, smitten, naked and crowned with thorns, there he hangs: and yet, even under his cross, a sea of malice is foaming up with invective against him. Oh, it has contained a fearful truth, that old prophetic word, "I am poured out like water; all my bones are out of joint; my heart is in my body like melted wax; my strength is dried up like an earthen vessel; my tongue cleaveth to my jaws; thou hast placed me in the dust of death."†

Have you considered what a startling confirmation was given in this last hour of the Lord's sorrow, to the great truth, that sin, even in the most terrific revolt from God, must yet serve Him? Can your most daring fancy form for itself any image, by which the idea of the Godlike could more deeply agitate your souls, or penetrate them with a holier sorrow, than is done by this image which a Saviour's passion presents? by this man of pain, his bleeding shoulders covered with purple, the reed in his hand, the crown of thorns upon his head? Has ingenuity ever succeeded in devising a more sacred form, one which united greater contrarieties of abasement and majesty, one in which abasement bore upon itself, such heavenly, significant, and noble symbols? And did this rude insolence of the Roman soldiers, and of the servants of Herod—an insolence, which was the occasion of your now beholding such an image of the Saviour—an image which, for hundreds of years, has been one of holy consolation to all heavy-laden hearts,—did this rude insolence, I ask, take place through the mere play of accident? Oh tell me, have you anywhere in history a single example, which more clearly demonstrates the existence of a power above the clouds, into whose hand the threads from all men's hearts and arms run together, at whose nod even the loose play of chance arranges itself into the regular chains of a sacred everlasting law, embracing earth and heaven? It is this sublime sentiment, which is awakened in our minds by the history contained in our text. That cross which they have erected for him between the malefactors,—they have erected it for him as a kingly throne! Behold the King of Glory on his throne! The crown adorns his brow. His arms are stretched out to embrace the whole world, and place it at his heart. Above the throne shines the regal title,—"This is Jesus, the King of the Jews." At the right and the left are the two great divisions of the world; at the left the unbelieving world, who revile him; at the right the converted world, who do him homage; and he himself is between them, imparting blessedness to the one, punishment to the other, bending from his throne to open the gates of Paradise for the penitent transgressor. Of a truth, there is in this spectacle an inward greatness and sublimity against which no heart of man can harden itself; and even from the lips of an unbeliever, the instant he turned his mind to the spectacle, and considered it, there was forced out the expression of astonishment—"Truly this was the Son of God!"

But Secondly, there is something contained in the text which may abash our spirits. Christians, you should learn—yea, verily you, should learn self-abasement from a malefactor who was nailed upon the cross! Refuse not the lesson from this man. If you will not receive it from him, he will pass sentence upon you; pass sentence, as the Redeemer said of the Queen of the South: "She shall rise at the last judgment against this generation and shall condemn it; for she came from the ends of the earth to hear the wisdom of Solomon, and behold a greater than Solomon is here"

What a wonderful appearance—this malefactor at the right hand! When the God-man stood and lifted up his face to heaven, and cried, "Father glorify Thy name," and the voice came from the clouds—"I have glorified it, and will glorify it again;" when he stood and placed his hand upon the eyes of the blind, so that they saw, and upon the ears of the deaf, so that they heard; when he entered into the holy city, and the people cried aloud, "Hosanna to the Son of David; Blessed be He that cometh in the name of the Lord,"—then many were able to doubt concerning Him whether He were a king. But now when he lets his bruised and bleeding head sink down upon the ignominious tree; when the heavens over his head veils itself in clouds; when instead of the celestial voice from above, no words come to him but those of hell from beneath,—"He saved others, himself he cannot save:" when the hands which were once placed upon the eyes of the blind, upon the heart of the leper, and upon the head of the little child, blessing everywhere and in all ways, are now nailed to the accursed wood; when the same people who once cried "Hosanna" are exclaiming, "if thou art the Son of God, come down from the cross;" even at this time, the eye of the repenting sinner sees the King in Jesus; and as his *knee* can no longer bow to him, the *heart* bows before him in adoration and lowliness.

Friends, do you consider what a strength of faith was requisite at that juncture, for the act of believing, that a man nailed to the cross, was yet a king, and that before his "Ephphatha be opened," even the gates of Paradise must be unclosed to a repenting malefactor? From what vapor, men have asked, could such a hope have been born at such an hour?

Perhaps the malefactors, who were crucified with him, saw the man, when he stood without an equal, even before the court; and when Pilate led him forth, covered with blood, a spectacle to angels and to men; and presenting him to the people, cried out, "Behold, what a man!"—They certainly saw him walk along the tedious way through the city, from the place of judgment to the place of blood; he walked in silent sorrow, till he fainted under the burden of his cross. They heard him when he said to the weeping daughters of Jerusalem, "Daughters of Jerusalem, weep not for me, but weep for yourselves and for your children." They certainly lent him their ears and looked upon his face, as with them he raised his pain-burdened head, and cried out under his crown of thorns, "Father, forgive them, for they know not what they do;" yea, as we conjecture, they beheld at that instant, and in that face, a spectacle, the like to which no mortal hath ever witnessed.

But, friends, did not both of the crucified men behold the same? Why did the invective ascend from one heart, while the other presented homage? It was his perception of his own moral need, which gave to the relenting thief so clear a view of the afflicted, yet royal personage at his side. The beams which radiated from the noble fellow-sufferer—beams that impregnate the spirit; it was these which, that by little and little melted away the ice of the heart that was benumbed by sin. Hear ye not from his mouth such words as these? "And indeed we are justly in the condemnation, for we have received what our sins deserved;" but that noble one, who suffers in such a way—he cannot be a deceiver. When he bore witness of himself, that he held in his hand the keys of heaven and of the abyss, he spoke the truth. Yet, how in a hand that was pierced through, could the key of heaven lie? And a head that was pale in death, shall it wear the crown of majesty? It is not possible! And yet it is possible! In this way does faith struggle with doubt in the agonized heart, until faith triumphs, and the man exclaims, "Lord think of me when thou comest into thy kingdom."

Brethren, could *he* believe and adore, who saw nothing but the crown of thorns, and the pierced hand, and the running blood, and the death-sweat under the thorns upon the kingly brow; could he believe, that this man uttered no falsehood when he testified that the keys of heaven and of the abyss lay in his pierced hand? And will *you* doubt, you who have lived to know of the Resurrection morning which burst open the grave of rock, and brought up the mighty dead, as the Prince of life? And will you doubt, who have lived to know of the Ascension morning, which raised the Prince of life to the throne of majesty? And will you doubt who have seen His invisible scepter guide His church through more than a thousand years, and have beheld the seed-corn which was planted in the dark night with tears, grow up to a tree, under the shadow whereof the fowls take lodging. Brethren, Christ has said that the Queen of the South shall condemn the children of this generation, for she came from the ends of the earth to hear the wisdom of Solomon. Verily, you who can doubt whether the keys of heaven and of hell lie in that pierced hand—the thief on the cross shall be your condemning judge.

But let us see in the third place, Brethren, what this history exhibits that is apt to be misunderstood.

Is it then a fact, I hear you inquire, can the last spasmodic breath, with which the profligate heart is able to utter "God have mercy on me!" drown in silence the loud cry of a long vicious life for vengeance! Is it a fact, that there are no blood spots so dark, and so great, that they cannot be washed away by that solitary tear, which falls from the glassy eye of the dying sinner! Oh happy me! so let me drink deeper of the intoxicating cup of pleasure; I had only moistened my lips at its very brim! Oh happy me! Do I then have my portion in both worlds; the joys of salvation and of the present life! Let me first pluck the chequered, the sweet poison-flowers in the garden of time, ere I hasten to your spotless lilies, which bloom in the garden of your eternity!

Look at this! how the brightness of heaven, which lies over the spectacle we are contemplating, is changed into the yellow reflection of hell, for our blinded, diseased eyes! It is true we have a religion which teaches that in the very interval of death, between, as it were, the lightning's flash and its stroke, there is time to secure salvation. We have a Scripture that proclaims "Where sin hath abounded, grace doth still more abound." We have a Saviour, whom the poet fitly represents as saying "Whosoever devotes himself to me as my servant, I choose him as my bride; and the sin which his heart repents of, I look upon as having never been committed." And should you wonder at this? *To believe*—with a bruised heart to believe—what is it more or less than to open the door of the soul? When there was no penitence and faith, this door was shut: the Saviour knocked, but it was not opened. When however it is once opened, does He not enter the soul, and with the Father take up His abode therein? Does there not enter with him, the Spirit of discipline and of pardon, whose work it is to convert the heart of man, into a temple of God? The kingdom of God then, with all its treasures, is within such a soul; and will you shut the door of heaven upon it, and leave it without?

The blind man, who as he rushes upon the precipice, is suddenly restored to sight, and who with lifted arms and joyful thanksgiving, springs back from the abyss, seizes and kisses the good hand that touches his eyes, and will never more let it go—will you make no distinction between this blind man, and such an one as will not receive the kind hand that was about to touch his eye-lids, but thrust it back until—a more convenient season? Blind man! and how do you know that the hand will ever come to you again? Do you suppose that it will come to you just as soon as you will to become penitent, to shed tears of contrition, to exercise faith? Oh brethren—so perhaps many of you may have already experienced—these holiest of all tears—they flow not barely when the man wills to have them. Have you not heard of the judicial obduracy which comes over those, who turn the grace of God into licentiousness? Believe me; in the inward life of the sinner, to whom the grace of God would give the sighings of repentance, and the tears of contrition, and the blessedness of faith, but he will not receive the gift—there shall come unto him hours of slumbering, when the breast shall heave no more sighs, the eye shall shed no more tears, and the hands, though they shall fold themselves convulsively, yet shall not be able to extort a prayer; when the anchor of longing desire, thrown out on all sides, shall find no bottom to which it may cleave. Be not deceived. God will not be mocked! Oh the Holy Spirit which inviteth man to repentance, is a tender Spirit—once shut away, He comes back again reluctantly and rarely. Of them who do evil, so that good may come, the Lord of truth testifies, their "damnation is entirely just."*

But let us in the last place consider the rich consolation which this passage of Sacred Writ exhibits to us.

Sinner, while thou standest on this side the grave, it is never too late for thy repentance—this is the sacred comfort which springs forth from the words of the Redeemer on the Cross.

It is too late! Oh! word of terror which has already fallen like the thunder of God upon many a heart of man! See that father, as he hastens from the burning house, and thinks that he has taken all his children with him; he counts, one dear head is missing; he hastens back—"It is too late!" is the hollow sound that strikes his ear; *the stone wall* trembles under the roaring torrent of flame; he swoons, and sinks to the ground. Who is that hastening through the darkness of night on the winged courser? It is the son who has been wandering in the ways of sin, and now at last longs to hear from the lips of his dying father, the words, "I have forgiven you." Soon he is at his journey's end—in the twinkling of an eye he is at the door—"it is too late," shrieks forth the mother's voice, "that mouth is closed forever!" and he sinks fainting into her arms. See that victim for the scaffold; and the executioner, whetting the steel of death. The multitude stand shivering and dumb. Who is just heaving in sight on yonder distant hill, beckoning with signs of joy? It is the King's express; he brings a pardon. Nearer and nearer comes his step: Pardon! resounds through the crowd—softly at first, and then louder and yet louder. "It is too late!" the guilty head has already fallen. Yea, since the earth has stood, the heart of many a man has been fearfully pierced through by the cutting words, "It is too late." But, oh! who will describe to me the lamentations that will arise, when at the boundary line which parts time from eternity, the voice of the *righteous Judge* will cry, "It is too late." Long have the wide gates of Heaven stood open, and its messengers have cried at one time and another—"To day if ye will hear his voice!" Man, man, how then will it be with you, when once those gates, with appalling sound, shall be shut for eternity? "Agonize, that ye may enter in at the narrow gate, for many, I say unto you, shall strive to enter in, and shall not be able. When once the master of the house has arisen and shut to the door, then shall ye begin to stand without, and to knock at the door and to say, "Lord, Lord, open unto us," and he will answer and say unto you, "I know ye not, whence ye are?"

But, my friends, the more appalling the truth is, that at the dividing line between time and eternity, the sentence will be proclaimed—"It is too late;" so much the more consoling is the word flowing down to us from the Cross of Jesus—"Sinner, while thou standest on this side the grave, it is never too late." "Therefore let us fear" cries an Apostle to us, "lest we should slight the promise of entering into his rest, and some of us remain behind: to day if ye will hear his voice, harden not your hearts." Whether the voice of thy God will come to thee again, and search thee out—this thou knowest not; but whatever may lie behind thee, whether sights of the darkest error, whether mountains of sin—thou distinctly hearest to day his proclamation—"It is not too late." By Prof. Tholuck.

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*Isaiah liii, 3.

† Psalm xxii, 14—15.

[* Rom. iii. 8.

Communications.

For the Churchman.

Presby'n Clergyman looking for the Church.

Entered according to Act of Congress in the year 1849, by John W. Mitchell, as Treasurer of the Gen. Prot. Episcopal S. S. Union, in the Clerk's Office of the District Court of the Southern District of New York.

CHAPTER XX.—LIBERTY AND RIGHTS.

I had often heard that Episcopacy was illiberal and unfriendly to the just principles of human liberty. And I am this day as free to say, as I was in the days of my credulity and prejudices, "If it was so, it was a grievous fault." I should despise the religion that despised the poor. I should tread beneath my feet the faith that trampled under foot the rights of men. Those who know my political principles, know that upon this subject, I am enthusiastic enough to cry,

"Has earth a clod,
Its Maker meant not should be trod
By man, the image of his God,
Erect and free?"

I looked therefore into the matter jealously and thoroughly, and must say, in the presence of God, after a patient and intent inquiry, that I believe Episcopacy to be the true and tried friend of human liberty, as I solemnly believe it to be, in this land preeminently, *the great bulwark now, and the main hope hereafter, of REPUBLICAN FREEDOM*; and if in tracing the steps whereby I have been forced to this conclusion, the fact should appear, that as Presbyterianism is inherently narrow in its theories, and tends to contract the man and the mind into a narrow consciousness and sphere; so has it been, as a historical fact, behind-hand in asserting the great principles of human liberty, except as extreme begets extreme, and the mind, fatigued and chafed by the fetters of a narrow theory, will at last burst its chains, and run into the wild licentiousness of Pantheism or Indifference; I shall be blamed I trust neither for the facts, nor for the conclusions that they justify. But if in this I should be disappointed, it will then be time enough to say with the poet banished for what he saw in the family of Cæsar,

Peccatum oculos est habuisse meum

The charge alleged against Episcopacy, as anti-Republican and illiberal, has been of late years reiterated with a new degree of warmth by some who personally loved me once: and if one who loved them in return, chooses to place that church to which his pure convictions have conducted him, on its defence before the tribunal of "the public" to which it has been now cited by three of my classmates and by yet another of my bosom-friends, I only pray my Maker, that in setting impartial truth before them, they may see in me one that loves them still.

There were two aspects under which I found it necessary to examine the subject; the civil and the religious; as there were two positions from which I could examine it with advantage; its theory, and its history.

By the light of other intellects I came to see in spite of all my prejudices, that the constitution of the Episcopal church embodies the essential elements of the received definitions of political liberty. It is a maxim of old English law, that "there is no liberty where the judicial power is not separated from the legislative and executive." According to President Jefferson, "the concentration of the executive, legislative, and judicial powers in the same hands, is precisely the definition of tyranny." "No political truth," says Chief Justice Marshall," is of greater intrinsic value, than that the legislative, judicial, and executive departments should be kept separated and distinct; the accumulation of these powers in the same hands, whether of a few or of many, may be pronounced to be the very definition of tyranny." Accordingly the Constitutions of the several States declare in effect, with that of Maryland, that "the legislative, executive, and judiciary powers shall be for ever separate and distinct;" so that, in the words of my own native Virginia, "neither shall exercise the powers properly belonging to the others, nor shall any person exercise the powers of more than one of them, at the same time." "No person," declares Kentucky, "*or collection of persons*, being of one of these departments, shall exercise any power properly belonging to either of the others." My author, to whom I owe these quotations, furnishes some others; but these may suffice; and we may crown them with the farewell words of Washington to the People of the United States, in which, as the Father of his country, gifted with that singular sagacity and jealousy which the brightest intellect may want, but which a parent instinctively possesses, he urged on the People of the United States "the necessity of reciprocal checks in the exercise of political power, by dividing and distributing it into different depositories, and constituting each the guardian of the public weal against invasion by the others. The consolidation of these powers in one," says Washington, the General, the Statesman, and the Churchman, "whatever the form of government, is a real despotism."

Now if these definitions had been framed expressly to exhibit this feature of the Episcopal Church, they could hardly have done it more exactly. As far as things temporal and things spiritual may coincide, the lines of coincidence are strikingly exact; and a good reason for this fact may be, that the Hamiltons, the Washingtons, the Jays, the Patrick Henrys of the States, were to a great extent, likewise, the sons, and in their turn, the fathers and advisers of the Church. The fact will bear the most rigid investigation, that right or wrong, the Episcopacy of America is, with almost mathematical exactness, after the model of the Republic, with the additional peculiarity, that, whereas, a President may veto an act or law passed by both houses of Congress, the corresponding veto power in Episcopacy, can be exercised only by a majority of the Bishops. A bishop can no more enact a law, than may a Governor; the entire college of Bishops is as powerless to do it, as would be a college of State-Governors. A Convention, whether of a diocese, or of the whole confederacy, can no more try a cause or act judicially, than a Legislature or a Congress. Throughout the land, the three powers are in Episcopacy kept carefully and for ever distinct. Even in England, bishops cannot legislate; nor can the bishops, nor can the Church-legislature (which in England is the Parliament) infringe in the least upon the prerogative of the Ecclesiastical Court. And it is to be remembered, that the same separation of powers existed to a most wholesome extent in the Ancient Church, until the encroachments of the Papacy, taking advantage of unhappy dissensions or supineness in the churches around her, made rigorous and successful efforts to centralize and consolidate the three departments of power in the chair of St. Peter; a consolidation however, against which the West protested long, and the whole East protested, and still successfully protest, as incompatible with the ancient liberties of the primitive Episcopal Church. And Popery, even republicans may observe, is not the less a despotism because it is elective.

We do then allege, that according to the definitions by Washington Jefferson, and Marshall, the essence of despotism is covered up under the forms of Presbyterianism. Take first the purest form of Old School Presbyterianism. Its tremendous judicial act of 1837, separating from its communion sixty thousand communicants, was an act devised and consummated, under the pressure of high excitement, by the "*collection of persons*" known as the General Assembly, at once the supreme Legislature, Judiciary and Executive of that church, from whose decisions there is no appeal. There is but one Being in the universe, to be trusted with such powers; and even in the bosom of God, we have an Advocate with the Father, also the Holy Ghost the Comforter.

Take next the Methodists. The laity have neither power, nor representation, nor voice in any of their legislative, judicial, or deliberative bodies. The preachers are supreme, as the same men called priests ever were in the Papal communion. They hold the purse. They hold the sword. Let a man absent himself without accounting for it from the secret confessional of the class-meeting, and see how the preacher's hand will straight lay hold on judgment! Let any member not pay his Peter-pence, or quota to the funds, and, unless he be a pensioner upon their bounty, right soon will the cords of discipline find him. There is no escape. From the meanest member to the college-president, under the hierarchy of class-leaders, exhorters, local preachers, and circuit-preachers, the laity are under a surveillance *unknown to anything on earth except the Inquisition*. Scarcely may a female wear a ring upon her hand, a ringlet in her hair, or a bow upon her cap, without the censure of her lord's spiritual. A congregation may humbly petition the so-called bishops in the matter, but have no more power to elect their pastor, than the writer or the reader of this narrative to elect one for them! Neither can a pastor go where he himself may wish, or remain with a flock ever so devoted to his person, (except by a most rare "indulgence"), more than two years at a time The so-called bishop says to one, Go, and he goeth: and to another, Come, and he cometh: and to them all, Do this, and they do it. There is not an Apostolic bishop in the Church of God; no, not even in St. Peter's chair, that assumes, in some of these respects, that interference with personal liberty, which the so-called bishops of the Methodists exercise continually and most stringently over their *subjects*. Yet, Methodism is a branch of Presbyterianism, with a spurious *petit-maitre* episcopacy; "dressed in a little brief authority." Yet all this degradation of the laity and inferior ministers, provokes no ire; and their *pots* do not feel the thorns, nor raise the cry, "Illiberal and anti-republican." Albeit, Dr. Musgrave of Baltimore has written a *quod erat demonstrandum* on this subject (Quod Vide), and the Princeton Review allows, that "the society of the Jesuits is the only one with which it is acquainted, that surpasses Methodism in the centralization of its powers."

Take once more the purer Congregationalists; among whom the company of communicants is at once Legislature, Judge, Jury, and Executive. Such a "collection of persons" make, for example, an arbitrary law, that your daughter shall not receive the communion, until she come under a vow to abstain from intoxicating liquors. This is no wild dream of the dark ages of Popery and asceticism and monkery It is not a vow left optional, as vows are left to virgins under the Papal system. It is a vow, a vow for life, a degrading, unwomanly vow, submitted to, this moment, by several thousand congregations, and by a hundred thousand females in the Presbyterian and Congregational communions. The rulers make the law, and the penalty is—excommunication! They who make the law stand particularly ready to enforce and execute it, Legislature, Judge, Jury, and Sheriff, in a breath. No power on earth can interfere. There is no remedy for the indignant and dissatisfied, but the old one of secession and schism. I need hardly say, that Episcopacy knows no such consolidation of powers. As to such surveillance and petty tyranny, there is not an Episcopalian in the wide land that would tolerate it for one hour.

We assert then, that in her constitution, the Episcopal church is the only form of Christianity upon this continent that is Republican and Free. It answers fully, it answers admirably to the converse of Mr. Jefferson's proposition, that the "accumulation of the Legislative, Executive, and Judicial powers in the same hands, whether of few or of *many*, may be pronounced to be the very definition of *tyranny*." And if this maxim of old English law, endorsed by Kent, and Story, and Marshall, and Madison, and Hamilton, and Jefferson, and the good Washington, be just, then Presbyterianism in its varied forms, both here and in Europe, coincides so nearly with the definition, that I scarcely see room for laying down a hair between them. Aye, and the "tyranny" is felt. Sixty thousand felt it at a blow. A convenient act of legislation is thus converted into a judicial process, summary, and without citation, and in the absence of the parties, without a collateral or restraining tribunal on earth to interpose its checks! No Episcopal convention in the country, no, not all the Bishops in the land, assembled, could so harm a hair of the head of the meanest layman. Episcopacy is the only form of Christianity I have been able to find, that, in the words of Washington, secures "reciprocal checks in the exercise of [ecclesiastical] power, by dividing and distributing it into different depositories, constituting each the guardian of the public weal, against invasion by the others."

But there is another thing to be remarked.—In the first council at Jerusalem (Acts XV.), the legislation was conducted by "the *apostles, and elders, and brethren*," or "the apostles and elders with the whole church." But, in a Presbyterian synod or assembly, the *brethren* or laity, properly so called, are excluded. Apostles or Bishops they avowedly have none. So that here is another centralization of power in the hands of the preaching and ruling elders alone. No Apostles above them, no brethren beneath them, to hold them in check! No layman, mere layman, can be admitted to the floor, *until he has been ordained an elder, and an elder for life.* Episcopacy, both here and in England, provides that laymen, in the purest and most unofficial sense, shall sit in all her legislative councils. In England, Parliament legislates as the church's laity. Even Popery, in its councils admits the laity.—But in Presbytery and in Methodism and in Congregationalism, *no layman* is permitted to take part in legislation; the legislator, in them all, must be an elder, or at least a deacon. The Episcopal church is, as far as we can learn, the only ecclesiastical organization on this continent, where laymen are represented at all. An elder going to the General Assembly represents the elders, is even of the same grade or order (says Dr. Breckenridge) with the minister, and no more represents *the people* than does the minister. Even after the elders are in power, the people are not permitted to say which of them shall go to the Legislature; it is an election on the odious borough system which was so intolerable in England, with the additional aggravation, that the electors are electors for life! Yet, do but listen to the cry against Episcopacy, as illiberal and anti-republican! Amidst all the goads and thorns of Methodism and Presbytery in the sides of both ministers and laymen, it is only when Episcopacy is discussed at a Puritan dinner, that (as the version of the Prayer-Book has it) "your pots are made hot with thorns, or indignation doth vex him as a thing that is raw!"

And I noticed yet one thing more, stamping Presbyterianism as itself anti-republican; which is, that its Legislatures convene and act as *one house*. In England, the Commons and the Peers act separately, and their action is submitted to the Crown. In America, the Senate and the Representatives legislate separately, and their legislation is submitted to the President. In Episcopacy, there are the same three branches of the legislative function, the Clergy and the Laity acting in separate orders, and their action is submitted to the House of Bishops; the joint action of the three orders, precisely as of "the Apostles, Elders and Brethren," in the council of Jerusalem, being necessary to an enactment. But in Presbyterianism, under all its forms, there is but one house, and the vote is on all questions taken but once for all; the "elders" are there, but neither the "apostles" nor the "brethren." Which then of these two things is scriptural? Which is Republican?

I could not escape the fact. Episcopacy is constructed precisely on the model of our model Republic, with the exception in its favor, that the one-man veto-power is, in Episcopacy, to be exercised only by a majority of the Bishops; and to pronounce Episcopacy anti-republican, betrays, therefore, either an ignorance of the true nature and guards of liberty, or a meanness that will recklessly reiterate a calumny it has invented; and in either case is but a sorry presuming on the want of information in the laity, into whose ears this cry is thrust! Laymen of the Presbyterian churches! you know that I speak the truth. You know that your sons and daughters and yourselves suffer oppressions and exactions, that a churchman in this land would not bear for a moment! You know that you have but one order of men among you, in unchecked authority, concentrating all the powers of your system. You know that, so long as you are Methodists, Presbyterians, Congregationalists, and the like, *as laymen*, you have no more voice in the legislation of your church, than you have in the winds that blow above your heads.

One of Three Hundred.

[To be Continued.]

For the Churchman.

The Duty of Fasting.

Perhaps there is no doctrine of the Church, upon which her congregate numbers are less informed, than fasting—i. e., in any such sense as carries out her design of discipline. Only a cursory glance into the domestic, and other arrangements of families, who compose the majority of even her communicants; and fully will my position be illustrated. Now this defect, so apparent, probably arises from a combination of causes; some of which, with their attendant consequences, it may not be unprofitable for us to examine: especially as the voice of the Church is now heard, calling upon her dutiful children everywhere, to remember with repentance their many sins before God: humbling themselves, as becomes those, who have so often departed from engagements most solemn, before His Holy Altar: and to return "with weeping and fasting, and mourning." Joel 2d,—And in her solemn appointments:—of Passion week: when the sufferings of our Blessed Lord, are called up before the mind; to awaken within it, some adequate idea of the *enormity* of sin, which required so costly a sacrifice, to make it even pardonable. It is not my purpose here, to treat of the *propriety* of her so doing, in contrariety to the numerous bodies, who have organized themselves into congregations, or churches, upon a plan which they may think more expedient. Our authority is the consent of the whole Catholic Church, since the Apostle's time: and may I not add "if any man will do His will, he shall know of the doctrine, whether it be of God"? Sufficient then is it for every humble child of the Church, to hear but *her* voice, sanctioned by her Divine Head, in Apostolic practice; to believe the discipline, one adapted to our condition, as fallen beings: and also obediently to avail ourselves of such provision, as she makes; that we may be restored to His Image, not by our own works, but a living faith; wrought out in us "by His effectual working," in the use of such means of grace, as He appoints. Though this point would be conceded by every well informed Churchman, yet how many are there within our communion, who have not apparently this knowledge, and who conform to the usages of the Church, so far as to attend many, or most of her services, more as a custom, than from any intelligent idea on the subject. I said they attend the services—but how many seem to think in so doing, the end is answered. That by giving atttention to special religious appointments—and the mind consequently affected thereby, (and no doubt often very profitably) the whole purpose of the Church is accomplished! Of this class of well-disposed Christians, there may be many—and that "they receive their reward" is consistent with the rich mercy of God. But are there not yet another, who are communicating at our altars—and who observe these seasons, only when convenience dictates; or some worldly engagement does not interfere; without any seeming idea of a violation of duty? Do they regard them other than as *human expedients*, which though very good in their place, every person may, or may not, acquiesce in; as accords with their own view of the matter. From this source is it not most frequently that the objections come, to this, that, or the other thing—(which may be in perfect accordance with the teaching of the Church, in her rubrics, or elsewhere) as *ultra*—or what is more popular, as Puseyism? But to carry our position still farther. How are the *baptized children* of this class of Churchmen educated, in these points? Certainly it is not to be expected *better* than their parents—i. e. so far as home, or parental influence extends. True, the catechism may be taught in Sunday Schools, but with such other *restricted rules*, that if a child thinks at all, he thinks it only *strange!* Or like the parrot, (which is most likely,) repeats without thinking Do not facts go to prove a retrogression? Are they mostly treated as though they had "part or lot" in the matter, till at, or after confirmation—if happily they are admitted to that privilege—before their minds are so well assimilated to any, or every variety of sect; that it seems of little *consequence* what Church they *join*, so long as it is one of the number, which claims to be the Church of Christ? I say *join*, because haply they may not have had *indelibly* impressed, on their mind, that holy Baptism has *already* made them such! And then, so far as the *Rite* itself is considered, left to look upon it as a *ceremony* of *profession*, rather than the Apostolic benediction, *conferring grace*, upon those prepared to receive it! These defects are too perceptible in many localities, to require further research than observation. This deficiency in knowledge, even upon the Holy Sacraments, shows the baleful effects of that false charity, which since the period of the Reformation, has ingratiated herself into the Church, where it was possible; and thrown her mantle over the minds of men, under the mask of *liberty* of *opinion!* And because it was *right* to resist an usurpation, which had no foot-hold in the primitive Church—or a creed, not of primitive birth—and therefore not Catholic—so it was lawful to throw down any, or all barriers, that impeded the establishing of human reason, or opinion, as the interpreters of God's Holy Word.* It is because *this anti-christ* has prevailed over many minds, that we their children, are reaping the bitter fruits!

As we have glanced at some prominent errors, there are others, which doubtless had the same parentage. I speak of fasting—as pertaining more properly to discipline, but also a doctrine of the Church: and one which ever obtained, since the holy Covenant with Abraham. When any calamity prevailed, the people with one consent, fasted. Moses, and all the prophets, afford many striking personal examples. While stated seasons, were by Divine command instituted; and the Church prostrated herself before God, with such outward manifestations, as were required. When our Blessed Lord found this had been perverted, (as all good things may be,) what did He answer? "The time cometh when the Bridegroom shall be taken from them, and then shall they fast,"—and again—"when ye fast" &c. He did it not away: but corrected, and taught them in what it consisted. His own living example, also proves that both *outwardly* in the *flesh*, as inwardly in the spirit, we are to chasten ourselves before God. He did it *for* us—while we are to walk in His steps. Nor is it in darkness—for the Apostle tells us, *He* brought his body into subjection; lest after having preached to others, *he should be a cast-away!* Abundant testimony is given, that the greatest blessings were poured out upon individuals, while they were fasting:—As in the cases of Cornelius, St. Peter, and others. This fasting was not prayer *alone*—nor *abstinence* alone—but the *two* combined! It was outward in the flesh, and inward in the spirit. This scriptural view, is certainly very much lost, in the practice of a majority of the Church, at the present day. Is it not at least manifest, that the *popular* sense is, that the Christian fast is *so* spiritual, that the body has little to do with it? Else why is it that their tables abound with luxuries, and the most tempting viands, during the season of Lent? And if on an Ash Wednesday, or Good Friday, the *dinner* is frugal, or even dispensed with—does not the breakfast, or tea, amply supply the deficiency? When the weekly Friday comes round; and the Church requires "such a measure of abstinence, as is most especially suited to extraordinary acts and exercises of devotion:" either no more than *ordinary* devotion is *understood*—or abstinence is only in the spiritual or *figurative* sense!! And further, are not those who think differently, stigmatised as Puseyites—and on the way to Rome? Aye truly! but let the stigmata rest on those who have such noble precedents!

Though I have pointed out defects, in some portions of the Church, which by the candid must be acknowledged—glowing pictures abound of individual consistency—and Churches carrying out primitive truth and discipline, to the extent our Prayer Book demands: and we ask no more—but that they may grow in grace, and ripen for the Church triumphant in Heaven. There are those, and many, who feel in themselves that "the flesh warreth against the spirit, and the spirit against the flesh;" and to harmonize both in one new man, in Christ—both must be disciplined, after His appointment, who "knew what was in man! Such remember that their" bodies are the temples of the Holy Ghost.

PLAIN-DEALER.

Philadelphia, March 14th.

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* Vide. history of the Puritan faction in England, and trace it onward.

For the Churchman.

Bp. Cosin and the Epistle to Heliodorus.

MR. EDITOR,—As it may be some satisfaction to yourself and readers, to know that Bishop COSIN, in his history of Transubstantiation, admits the genuineness of "Jerome's letter to Heliodorus," which has been recently pronounced by one of our perspicacious eastern Divines, a "rank forgery," I will transcribe the passage in which reference to it occurs. After stating the fact, that the Romanists are in the habit of scraping "together many testimonies of the Fathers of the first and middle ages, whereby they would fain prove that those Fathers believed and taught the *Transubstantiation* of the Bread and Wine into the natural Body and Blood of CHRIST, just as the Roman Church at this day, doth teach and believe," the Bishop proceeds briefly to examine them, and for the purpose of convenience, reduces them to certain heads.

"We put in the second rank those places that say, that the Bishops and Priests make the Body of CHRIST, with the sacred words of their mouth, as St. Hierom speaks in his Epistle to Heliodorus, and St. Ambrose and others. To this I say, that at the prayer and blessing of the Priest, the common bread is made Sacramental Bread, which, when broken and eaten, is the *Communion* of the Body of CHRIST, and therefore may well be called so, sacramentally. For the Bread (as I have often said before,) doth not only represent the Body of our Lord, but also being received, we are truly made partakers of that precious Body. For so saith St. Hierom, "The Body and Blood of CHRIST, is made at the prayer of the Priest;" that is, the element is so qualified, that being received it becomes the Communion of the Body and Blood of CHRIST, which it could not, without the preceeding prayers. The Greeks call this, "To prepare and consecrate the Body of the Lord." As St. Chrysostom saith well; "these are not the works of man's power, but still the operation of Him, who made them in the last supper; as for us, we are only Ministers, but He it is that sanctifies and changeth them."

As my only object is to add the authority of Bishop COSIN to your own, to the genuineness of the epistle in question, I will say no more.

March 1, 1850. ARGESTES.

For the Churchman.

Absolution.

MR. EDITOR,—It is not my wish or intention to enter the field of controversy with your learned correspondent S. F. J., for whom I have the highest regard. I am much "younger" in the Ministry than he is, and would much prefer the seat of the learner, to the arena of the combatant. It is with reluctance therefore, that I write another article on the subject of Absolution.

1. It is affirmed that I do "not correctly state the point at issue." If I have committed an offence, I deeply lament it; but the truth is, that I have not formally stated any "point at issue." I said that the "Voice from Connecticut" had proclaimed "that the only true Absolution in the Prayer Book, was the shorter one;" and that this was inconsistent with the views of the Bishop, as set forth in his commentary. Will any person doubt the *correctness* of my remark as to the inconsistency, who reads the following sentences of the Commentary on the first or larger form? "She [the Church] founds its efficacy on the *sacerdotal* commission;" "and if, when the declaration is made by the Minister, according to the evangelical conditions, any present should not be duly *pardoned*, it will not be for *want of authority in the Priest*, but for want of real penitence in the person." "As the Minister pronounces pardon only to the penitent, he pronounces it *effectually* to all who are so; nor will it be withheld from any who are thus qualified to receive it." I said also, that in the Homily "of Common Prayer and Sacraments," I found "a quite different account of Absolution from that which comes from Connecticut."† And sure I am that the Homily had been "analyzed carefully." What, then, is the "point at issue," which I have not correctly stated?

2. "Nothing that he [the parish Minister,] has quoted from Bishop B., or from the Homily, can be tortured into a contradiction of this great principle, that the two sacraments are necessary for the remission of sins."

He has never contradicted it.

3. All that the respected author says, respecting *Minister* and *Priest*, is applicable rather to the Bishop of Connecticut (who uses the term "sacerdotal,") than to me.*

4. Our author in his pamphlet says, that the "Prayer Book of 1789 for the first time in the annals of the Catholic Church *degraded* the *true* Absolution by making it a substitute for that which it *rightly* termed only a "DECLARATION of Absolution." But did "our reformers" consider the two forms as essentially different? The rubric of the first in the English Prayer Book, is, "The *Absolution*, or Remission of sins, to be pronounced by the Priest alone, &c." The rubric of the second; "Then shall the Priest . . . . pronounce this *Absolution*."

5. Next, as to the Homily, which has this passage; "Although Absolution hath the promise of *forgiveness of sin*; yet by the *express* word of the New Testament, it hath not this promise *annexed and tied* to the visible sign which is imposition of hands. For this visible sign, I mean Laying on of hands—is not *expressly* commanded in the New Testament to be used in Absolution, as the visible signs in Baptism and the Lord's Supper are: and therefore Absolution is no such Sacrament as Baptism and the Communion are." Our author says, that if he understands the Homily aright, "it teaches that there are but two Sacraments for the remission of sin." Very true; but it teaches something more. It teaches that Absolution hath the promise of forgiveness of sins; but that it is not a Sacrament, like Baptism and the Lord's Supper, because the New Testament no where expressly commands the use of the visible sign, when it is declared or pronounced. It is further said that the Homily is "levelled against the Roman doctrine of Absolution." And the writer might have added, against the Lutheran doctrine also. Melancthon held that "Baptism, the Lord's Supper, and Absolution, which is the Sacrament of Penance, are truly Sacraments; for these *rites* have the command of God, and the promise of grace which is peculiar to the New Testament."†

March 12, 1850. A Parish Minister.

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* He probably had in his mind's eye the Editorial remarks of the "Churchman" of Jan. 26. Let the reader turn to those remarks.

†See Dr. Jarvis' Reply to Milner, P. 135.

As the Author writes from a distance, and is justly entitled to be heard in explanation of his former article, we do not hesitate to insert this communication.

For the Churchman.

The writer having occasion to refer to the Christian Journal, has the volume for 1829 now before him. In turning over its pages he finds a communication commencing, with a reference to this city, as follows:—"It has given me great pleasure to learn that the Rev. Rector of St. Thomas' Church in this city* has commenced having Morning Prayer every Wednesday. On that day, therefore, there are now uniformly three of our churches open, Trinity, St. John's, and St. Thomas's. The first two are also open every Friday, and on all the Saints' Days, and other Holy Days." In the course of the same communication, the writer says, "May I venture so far to risk the imputation of being visionary and enthusiastic, as to express my heart's desire and prayer to God that *daily* service may be celebrated among us?" How thankful must be the true christian that, "visionary and enthusiastic" as such a desire and prayer might then have seemed, the reality is now with us! Daily Morning and Evening service throughout the year, in several churches in this city and Brooklyn, is an evidence of past and present, and an earnest of future, blessings of God's Holy Spirit upon our Church, and its pious and devoted ministers and members, fraught with comfort, joy, and hope.

It appears from Dr. Berrian's "Historical Sketch of Trinity Church, New York," that there were daily prayers in that Church as far back as the year 1717. Whether this had been the custom from the opening of the Church, and how long it continued, is not mentioned. There is reason to believe that it ceased long before the revolution. It is worthy of note, among the many things honorable to the present Bishop of Maryland, that Daily Morning and Evening Prayer—for the first time, it is believed, since the period noticed above—was introduced by him into St. Luke's Church in this city, during the short term, 1831—1834, of his Rectorship of that parish. Some ten or twelve years after, it was again introduced into several of our city parishes, and happily continues until the present day. *Esto perpetua!* God grant that it may always be so, and increase more and more; that other pastors may add this good thing to their labors, and enlarging numbers of the faithful be moved thus to show their choice of the Lord to serve Him, their love of the Gospel, and their earnestness in seeking spiritual and eternal good! It were wrong not gratefully to acknowledge that our city is far from being alone herein. The Spirit of God is similarly working in many parts of the land, giving blessed proofs that by willing minds good measures of success are attainable, even where it has been supposed least likely.

Indeed, in this, as in our duty generally, a willing mind is the great secret of ability, of practicability, and of efficiency. Here, as in multitudes of other cases, much depends, in action and results, on the cherishing of right principles and feelings. One of the most fruitful sources of spiritual inertness, of difficulties in religion, and of vassalage to the world, is failing in the just estimate of the importance and obligation of the service of God; and judging of it, and measuring it, according to the natural man's inclinations for effort and labor which are not attended with immediate palpable advantageous or pleasing results. Where such results are foreseen, the general rule is, to bestow as much care and effort as possible; where they are not, as little care and effort as is consistent with decency, and the imperious demands of duty. Hence, in all that is done for religion, in its acts and exercises, in its demands upon thought and attention, in contributions to its support, and in efforts for its advancement, the lamentably current principle and feeling among men is, to ask simply how much they *must* do. It is left for altogether different, often for decidedly antagonistic, matters, to press warmly home the questions, how much one *can* do, how much he can *make practicable*, how far he may enjoy *the privilege and satisfaction* of doing. The christian truly renewed in the spirit of his mind, whose heart has been opened to understand the gospel, and who properly views himself, and his God and Saviour, and all that has been done for his soul, and all that his soul needs, and who considers against what it is to be preserved and guarded, and what he is to do for it, and what interest it has in eternity, what there is in eternal reward, and what in eternal punishment, to claim his attention; such a one only can form a just estimate of the rule and measure by which he should be governed in determining how much he owes unto his Lord. *His* heart is ready to apply right principles and right feelings to the consideration of the world's prompting, that it is enough if he goes to church on the Sunday.

The gospel's methods of promoting its great and precious objects in the hearts and characters of men, are various as are the occasions for their exercise, and the circumstances under which attention is called to them. It has argument to convince the understanding, motive to enlist the affections, appeals to rouse the attention, threats and denunciations to alarm the fears, promises to encourage and brighten the hopes, and an energy, emerging from the deep mystery of the Triune God's counsels of redeeming love, and flowing, as the communion of the Holy Ghost, into faithful hearts, for their profit and edification by all the calls and invitations of mercy, and all the means of grace; and perpetually knocking at the door of heedless and hardened hearts, until they either yield, or seal their own wretched and hopeless doom.

Among the means of spiritual edification and growth, there is great value in those which have a tendency to the quiet strengthening and settling of piety, to the constant increase of spiritual knowledge, to the oft mingling of religion's pure and holy ways with worldly cares and duties, to the gradual replenishing of the lamp of faith with the oil of grace, to the continual presenting to the soul of calls and warnings, not to let the body rob it of its heavenly birthright, and to the growing warmth of those sympathies which, from union in holy offices, strengthen the mutual affection and sense of duty between pastors and people, and between members of Christ deriving joint nourishment from Him the Living Vine, children of God bowing together in adoration before their common Parent, and inheritors of the kingdom of heaven meeting in its outer courts on earth, for joint preparation to enter on its sacred rest and hope in paradise, and on its triumphant celestial consummation.

Such may be regarded as the blessed province of the Church's Daily Prayer. Rightly observed, it gently pours upon her, and through her upon her individual members, and through them, upon all the social relations of life, the continual dew of the blessing of the healthful Spirit of God's grace. This it does by its natural effect on reasonable and considerate minds; for the Holy Spirit gives the blessing of increase to all man's encouragement of good and virtuous feelings, of sound religious and moral principle, of serious thoughtfulness, of spiritual earnestness and attention, and of holy habits. This it does more eminently by the character which God has been pleased to impress on the duly celebrated services of his Church, as special means of supernatural grace, to conquer evil, and energize the right and true, and crown it with success and triumph. Prayerful christians have much to hope, when, in true faith, repentance, and devotion, they give, as they are able, their aid and encouragement to the Church's daily suit at the throne of Grace, for all that is requisite and necessary, temporarily and spiritually, for themselves, for their brethren in Christ, for every domestic, social, and civil interest, for time, and for eternity. They have much to hope, when, as they can, they set examples to the community around, of reverent and attentive hearing of the large portions of God's Book, which the Church is constantly enunciating, as morn and evening finds her temples open that all may resort thither to hear the words of eternal life. What christian who loves his Bible can feel indifferent to this most genuine *preaching of the gospel!*

I will not now turn to the consideration of excuses. The world is full of them; it—and this means its votaries individually—must be converted before it can see the full force of answers to its objections, or of aught else that pleads before it the cause of God, of the soul, and of eternity. Good christians, too, think that there are insuperable difficulties in the way of their conformity, with anything like constancy or regularity: it may be so: in many cases it doubtless is so. Before they are satisfied, however, of the validity of the plea, let them ask—and that not after the manner of dissemblers with God, but so that they may be clear, even under the scrutiny of THAT EYE which penetrates every secret of their breast, from self-delusion—whether their habitual neglect of means of grace within their reach, is so unavoidable, as not to be overcome even by honest and faithful devotion to the requisition of loving God, amid their secular and social duties these indeed being regarded and discharged as parts of that requisition—with *all* the heart, *all* the mind, *all* the soul, and *all* the strength;—whether *will* does not lie at the foundation of their opinion;—whether there s not in the matter, more indulgence of love of the world and of self, than painful trial of love to God;—whether spiritual indifference is not much stronger in one direction, than spiritual earnestness and solicitude in the other;—whether it is not more of an indulgence than a privation, to abstain.

B. T. O.

P. S. The writer begs to correct some of the typographical errors in the second and third columns of his last communication, as follows:—

In the paragraph at the close of the second and commencement of the third column, "*eare*" is printed for "*ease*," in the following sentence, "The days of the Church's outward ease and prosperity, however, have been far from being always those of her inward purity, strength, and efficiency."—"*Came*" is printed for "*come*" (as if—would it were so!—the evil had ceased to work) in the sentence beginning, "Hence come the worldliness, the vice," &c. &c.—"*True service*" is printed for "*truly severe*," in the clause, "for truly severe, often has been, and is, the *persecution*," &c. &c.

In the next paragraph, beside a misplacing of the quotation marks, "*heart*" is printed for "*hurt*," and "*right*" for "*nought*," in the following clause at the end of the paragraph:—"against what they may be doing, or intending to do, or desiring to do, for their 'hurt,' they should pray that it 'may, by' His 'good providence, be brought to nought.'"

In the next to the last paragraph, "*measures*" is printed for "*menaces*," and "*processes*" for "*power*," in the clause, "hold out menaces, deriving increased force from existing friendly regards, from nearness of connection, or from power of doing injury."—"*Warped*" is printed for "*marked*" in the clause, "as they are often marked by peculiar 'subtilty.'"

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* Now the Bishop of Indiana.

To the Editor of the Churchman.

SIR:—In the year 1808 the General Convention passed a Resolution in the following terms: "Whereas, associated Rectorships are inconsistent with the usages of the Protestant Episcopal Church, and in many respects inconvenient, Resolved, That it be recommended to the different State Conventions of this Church not to authorize in future, associated Rectorships, and that when the existing associated Rectorships shall expire, not to renew the same."

Will you have the kindness, in your next paper, to explain what the practice is against which this Resolution is directed. Whether that of appointing one Rector to two regularly organized parish Churches; or that of appointing two Rectors to one Church?

Yours respectfully, W.

March 18th, 1850.

REPLY.—The latter is condemned in the Resolution mentioned by our Correspondent. The sense of the Church has approved this decision of the General Convention, and "Associated Rectorships" have, as far as we know, long since become extinct. On the other hand, it is very common for a Rector to have two parishes, especially in the more thinly settled parts of our country.

WEEKLY COMMUNION.—*Rev. and Dear Brother:* Will you favor me with room to say that I was, years ago, convinced that, as a Minister of Christ's Word and Sacraments, I was bound to administer the one and preach the other, as often as I could, according to the Gospel and the Order of the Church. On this conviction I acted in other lands, and ever since I have been here: having given notice, at the outset, of weekly Communion when there should be three communicants to be depended on; and having had fortnightly Communions as soon as I could, and *weekly* long before leaving our little service-room. Our numbers, and I trust our faith and love, have steadily increased.

THE MINISTER OF CHRIST CHURCH,
NEWARK, N. J.

To the Editor of the Churchman.

THE CHURCHMAN.

NEW-YORK, SATURDAY, MARCH 30, 1850.

The Sacrifice of Christ Prefigured by the Sacrifices of the Mosaic Law.

THE fulfilment of the purposes of God, in reference to the redemption and reconciliation of fallen man, was declared in the dying words of our Blessed Lord—"IT IS FINISHED." He had finished the work which His Father had given Him to do: the end was accomplished for which He had taken on Him our flesh: the precious blood had been poured forth which was able to wash away the sins of the world: the old dispensation with its numerous sacrifices and bloody offerings was now to be abolished. These sacrifices were types and shadows in various forms of that ONE GREAT SACRIFICE: they severally represented different phases and aspects which were combined in it; and they derived all their efficacy and virtue from its stupendous power. At this solemn season a few remarks on this subject cannot be out of place. We shall not aim at originality and novelty of thought, but bring forward such plain and acknowledged facts, as will, we trust, awaken a profitable course of reflection, and excite the mind to a more diligent study of God's Holy Word. Then it will be perceived more clearly how true is St. James's declaration,—"Known unto God are all His works from the beginning of the world."

The Book of Leviticus, where these solemn sacrifices are minutely ordered and described, is generally passed over by ordinary readers of the Scriptures. Yet, without it, other parts of the Sacred Volume, and especially of the New Testament, can not be fully understood. The Epistle to the Hebrews is a Christian Commentary on the Levitical ritual, and in the other Epistles of St. Paul, St. Peter and St. John, we find continual allusions to it.

In the 1st Chapter (v. 3, 4,) we find the *burnt offering* described. The man wishing to present it was to bring a male of the herd or of the flock, without blemish, to the door of the tabernacle—and then to put his hand upon the head of the victim, and "it shall be accepted for him, to make atonement for him." The animal was then to be slain, and the priests were to sprinkle the blood about the altar at the door of the tabernacle.

The same directions as to laying on the hand and sprinkling the blood are contained in the 3d Chapter, relating to the peace offering, and in the 4th relating to the sin offering of ignorance. Certain parts were to be burned on the altar of the burnt offering, and the ashes to be removed and poured forth without the camp; and the rest of the animal was to be consumed by fire in the place where the ashes were thus poured forth. In the 6th Chapter it is ordained as to every sin offering, the blood of which was brought into the holy place to make reconciliation, that no part of it should be eaten; "it shall be burnt in the fire."—(v. 30.)

The solemn *sin offering* for the sins of the whole people, made on the tenth day of the seventh month, is of the most striking and instructive character. It is particularly set forth in the 16th Chapter of Leviticus. The high priest was only on this day allowed to enter the Holy of Holies, which in itself showed the great solemnity of the occasion. The ceremonies observed on that day were briefly these: He was to take a bullock as a sin offering for himself and his house, and a ram for a burnt offering. Also for the people, two goats as a sin offering for them, and one ram for a burnt offering. The goats were to be presented at the door of the tabernacle, and lots were to be cast upon them—"one for the Lord, and the other for the scape-goat." The former, the high priest was to offer up as a burnt sacrifice. He was then to slay the bullock as an atonement for his sins and those of all his house; present himself within the Holy of Holies, and sprinkle the blood before the Mercy-seat seven times. He was then to slay the goat, and in like manner sprinkle its blood before the Mercy-seat, "to make atonement for the sins of the people, and cleanse the Holy Place from all uncleanness." Afterwards he was to take the live goat and lay both his hands upon him and confess all his own sins over him and those of the nation of Israel, "putting them upon the head of the goat, and send him away by the hand of a fit man into the wilderness;" and the goat was declared to bear away all their iniquities into the wilderness," and was there let go. The man who led away the goat was reckoned unclean, and had to wash himself and his clothes before he could come into the camp. The bullock and goat before mentioned were also to be carried out of the camp and burnt; and he who burnt them was also reckoned unclean, and was to purify himself in like manner.

Let us observe these features in these offerings: first, that the hands of him who made the offering were laid upon the victim to signify that the latter stood in the place of the former, that the sins of the offerer were laid upon him, and that by the death of the victim atonement was made for him. The principle of *vicarious* satisfaction is plainly disclosed. Secondly, the animals on whom the hands of the high priest were laid, on the great day of expiation, were considered so unclean, as that those who carried them away were deemed polluted. Thirdly, that the scape-goat was said to take on himself, and bear away, the transgressions and sins confessed over him: this was symbolical of the real bearing of our sins by our Saviour. Fourthly, the blood in all the sacrifices above mentioned, is required to be shed and presented in a certain manner, prescribed to the priest, as an offering to God. The reason is also given: (Lev. xvii, 11.) "The life of the flesh is in the blood, and I have given it to you upon the altar to make an atonement for your souls, for it is the blood that maketh an atonement for the soul." The meaning of *atonement* is clear from various passages of the same book; but one is sufficient to cite: (v. 10.) After speaking of various sins and the offerings to be made for them, the law-giver continues: "The priest shall make an atonement for him for the sin which he hath sinned, and it shall be forgiven him." The idea is plain—that by the shedding of the blood of the victim and its offering to God in obedience to his commandment, mercy, forgiveness of sins, and reconciliation to his favor were obtained.

Let us now see how, in the pages of the New Testament, and in the prophecies of the Old, these characteristics were completely fulfilled in the sacrifice of our Saviour Christ. Hence it will be seen, how truly the law had only "a shadow of good things to come, and not the very image of those things."

The victim under the old law bare the sins of the offerer, so that they were transferred from the latter, in God's account, to the former. This was fully accomplished in the sacrifice of Christ, "He bare our sins in His own body on the tree," (I St. Peter ii, 24.) "The Lord hath laid on Him the iniquity of us all"—(Isaiah liii, 6.) He was "the Lamb of God which taketh away the sins of the world"—(St. John i, 29.) "Christ was once offered to bear the sins of many"—(Heb. ix, 28.) As the victim was without corporeal blemish, so was Christ "holy, harmless, undefiled, separate from sinners;" without sin original or actual; man in his perfect and highest state, and infinitely elevated, because united with God in one Person. "If then, the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean sanctifieth to the purifying of the flesh; how much more shall the blood of Christ, who, through the eternal Spirit, offered Himself without spot to God, purge your conscience from dead works to serve the living God?"—(Heb. ix, 13, 14.)

We have seen that the victims offered for sin in the appointed way availed to procure reconciliation with God. These were symbolical of the One Great sacrifice. Time and space would fail us to recount all the texts where this is declared. Some few must suffice. We have,—Rom. iii, 24, 25,—"Being justified freely by His grace through the redemption that is in Christ Jesus, whom God hath set forth to be a propitiation through faith in His blood, to declare His righteousness for the remission of sins that are past through the forbearance of God." Also, Ch. vi, 10, 11,—"If when we were enemies we were reconciled to God by the death of His Son, much more being reconciled, we shall be saved by His life. And not only so, but we also joy in God through our Lord Jesus Christ, by Whom we have now received the atonement," (reconciliation.) So Eph. ii, 14,—"Ye who were sometimes afar off, are made nigh by the blood of Christ;" ch. i, 7, "In whom we have redemption through His blood, even the forgiveness of our sins." I St. John ii, 2—"He is the propitiation for our sins, and not for ours only, but for the sins of the whole world." And He is the sole atoning sacrifice, as the Epistle to the Hebrews declares: "In burnt offerings and sacrifices for sin thou hast had no pleasure. Then said I, Lo, I come; in the volume of the book it is written of me to do Thy will, O God. Above, when he said, sacrifice and offering, and burnt offerings, and offering for sin, thou wouldst not, neither hadst pleasure therein, which are offered by the law; then said he, Lo, I come to do Thy will, O God. He taketh away the first, that He may establish the second." The fullness of time had come, the Son of God took on Him our flesh that He might put away sin by the sacrifice of Himself, open the fountain prepared to wash away the sins of a guilty and polluted world, and be the author of regeneration, justification, sanctification, redemption, and salvation to those who should repent, believe and obey. The blood was shed which alone could procure a full and perfect remission of sins, and those imperfect and legal sacrifices which foreshadowed and typified it in various ways, were abolished, as having become superfluous and useless.

There are other coincidences pointed out by the sacred writers of the New Testament. On the great day of atonement we saw that the sin offerings were burned without the camp. This is dwelt on in the Epistle to the Hebrews so often quoted.—"The bodies of those beasts whose blood is brought into the sanctuary by the High Priest for sin, are burned without the camp. Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate." (Heb. 12: 11, 12.) The High Priest entered once a year into the Holy of Holies with the blood of the sin offerings, showing both the solemnity of the rite and inefficacy of the sacrifice for a perpetual and perfect atonement. But herein Christ was fore-shadowed. "Christ is not entered into the holy place made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us: nor yet that he should offer himself often, as the High Priest entered into the holy place every year with blood of others; for then must He often have suffered from the foundation of the world; but now once in the end of the world hath he appeared to put away sin by the sacrifice of Himself." (Heb. IX, 24—26.) As these sacrifices under the Mosaic law were continually repeated, so the Priest by death or succession continually changed. Herein too the inadequacy of the ritual was manifested. But Christ, "because he continueth for ever, hath an unchangeable Priesthood. Wherefore He is able to save to the uttermost them that come unto God by Him, seeing He ever liveth to make intercession for them. (Heb. VII., 24—26.) Our Lord is continually occupied in His Priestly office. It ended not with the offering himself on the cross, as some vainly imagine. He perpetually makes intercession at the throne of God by offering His precious blood before His Father, and pleading its merits, in behalf of those who, penitent and believing, call on Him for mercy and forgiveness. Unless we obtain this present intercession, the past sacrifice on the cross cannot avail us. It availed indeed, when made, for all generations of men present, past, and future; but its benefits have to be applied to the soul of each one of us, that it may avail to his salvation; and every one now who would be saved, must diligently employ the tests prescribed in God's Holy Word, that he may ascertain what his internal condition is, and what the spiritual medicines which he needs. The redemption of man was an inexpressibly painful and humiliating work: the infinite purity and holiness and the exalted dignity of the victim show the greatness of the sacrifice that was demanded, that man might be brought nigh to God, and restored to his forgiveness and favor. The wonderful manner in which it was fore-shadowed, ages before, by solemn rites and bloody offerings, showing that "without blood-shedding there is no remission of sin," teaches the wise pre-determination with which the plan was formed in the Counsels of the Trinity; God thus keeping up a perpetual memorial of the promise to our first parents after the Fall, and of the efficacious and inestimable sacrifice which should be accomplished by the Incarnate Word. The true nature and signification of these sacrifices were often lost sight of, and the people of Israel either placed an unfounded and blind reliance on their intrinsic efficacy, and incurred the reproofs of God for their gross misapprehension; or on the other hand cast off obedience to His mandates, served strange gods, rendered them the honor due unto His name, and incurred his wrath and malediction for their disobedience and rebellion. Let us take heed that we do not place a vain reliance on the atonement effected by our Lord's death upon the cross, and neglect the qualifications for obtaining its benefits. Nor let any wickedly trust that by his own merits and efforts, he can work out his salvation, and refuse to look upon Him, "who was lifted up that He might draw all men unto Himself." "How shall we escape if we neglect so great salvation?"

CIRCULAR OF THE MISSIONARY COMMITTEE.—We received this document at a late hour last week, and lay it before our readers at the earliest opportunity. It is lamentable and discreditable that so much apathy exists with regard to the Missionary cause in this large and powerful Diocese; and we hope that those on whom the responsibility rests of contributing to its support, "May both perceive and know what things they ought to do, and also have grace and power faithfully to fulfil the same."

Rev. and Dear Sir:

The undersigned have been appointed by the Missionary Committee of the Diocese of New York, to address the Churches of the Diocese, on the very important subject of the Missionary Fund.

You are well aware of the peculiar circumstances under which the present Missionary Committee were appointed at the last Convention, and we believe that we can safely say, that the Committee have proceeded thus far, in the discharge of the high trust committed to them, under the full influence of that "Spirit of unity and harmony which dictated the whole proceeding." We are compelled, however, to inform you, that as yet we have been but partially and inadequately sustained by the contributions of the Churches.

If we have been enabled to pay off the debt with which we found ourselves encumbered at our entrance on our duties, and to continue our Missionaries in their respective fields of labor, yet have we been compelled to refuse all applications for an increase in the number of our Missionaries, and unless our treasury be now very speedily replenished, the Committee will be subjected to the mortification of refusing payment to the drafts of our Missionaries, for the April quarter of their scanty stipends.

The very great importance of directing all our efforts for the advancement of Christianity, with that feeling of fellowship, and that unity of purpose, which a Central Committee, acting under the authority of the Convention, only can confer, must be evident to us all. But if the fond hopes of the friends of harmony are to be again disappointed, and if our present endeavors to give new and increased efficiency to the Missionary operations of the Diocese, by burying all the little points of difference between conflicting opinions, shall fail of success—then the question will necessarily arise in every mind, as to the wisdom of continuing an organization, which the most humiliating experience has proved to be insufficient for the end in view.

The authority of the Convention over the churches of the Diocese, in the matter of pecuniary contributions, can never be anything else than a rule of love, and if the laws which the Churches themselves have enacted when assembled in Convention, shall fail to inspire general confidence, or to command general obedience and respect, then the question is, whether all such enactments had not better be repealed? and thus the members of our communion be left free to contribute to the advancement of the Church in any way they may deem best. One thing is certain, and that is, that the cries for help, which come to us, in such urgent tones, from the feeble portions of our Diocese, must not be longer disregarded! The fields which are now white for the harvest must not be longer neglected! As Christians and Churchmen, we must no longer slumber in inglorious sloth, nor pass away from the earth, covered with the corroding rust of avarice, while we see the wilderness disappearing on every side of us, before the advancing tide of population, and when we know that the spiritual destitution of our people in those new regions is most absolute and chilling! So far as in us lies, the Gospel and our Church must be sent wherever they are wanted; and that this may in some measure be now done, in that regular, orderly, and proper way, most dear to us as Churchmen, so congenial with the spirit of all our institutions, and which it is so important that we should sustain and perpetuate, we are instructed by the Committee to propose, that with one consent the approaching Festival of Easter should be agreed upon as the season when collections shall be made for the fund of the Missionary Committee of the Diocese of New-York.

Very respectfully, &c.,
THO. HOUSE TAYLOR,
LOT JONES,
WILLIAM A. SPENCER.

NEW JERSEY.—The following circular has been put in circulation by the students of Burlington College, who appear determined to proceed with vigor and effect in the good work they have undertaken:

Burlington College, March 19th, 1850.

The students of Burlington College, feeling the great need of a College Chapel, have asked and obtained permission and authority from the Right Reverend, the President, and the Reverend, the Rector, to collect subscriptions from their friends, for this object, during the ensuing vacation. Wishing also, to give to the students of the Preparatory School, an opportunity to contribute towards it, they think it proper to address to their parents and friends, through them, this short statement and appeal.

It may be well to mention, that they hope the amount of subscriptions received, during the month of April, will warrant the commencement of the Chapel, soon after the opening of the next Term; but no step will be taken, until there are sufficient funds in hand to make the building fit for use; so that its commencement, will be the assurance of its completion. The students feel confident, that where nothing else can be contributed, they shall have the good wishes of parents, and of all friends of the Church, and of the College, for the success of this effort to erect the Chapel of The Holy Child Jesus.

On behalf of the College Classes, and the Sixth Form,
GEORGE HOBART DOANE, *Chairman*, &c.
GEORGE HENRY CLAY, *Secretary*.

We, the undersigned, subscribe the following sums toward the erection of the Chapel of The Holy Child Jesus.

WE are requested to call the attention of our readers to the advertisement of the Hartford Life and Health Insurance Company on our fourth page.

We are assured upon reliable authority that this company possesses superior advantages, and we trust it may receive a full share of patronage among the various institutions of this kind whose advertisements are to be found in our paper.

While upon this subject, we would particularly call the attention of Vestries to the importance of insuring the lives of their Rectors. For a small sum, annually paid in this way, a handsome competency may be secured to the family of a Rector, in the event of his death.

New Publications.

GOLDSMITH'S WORKS. Vol. 3; G. P. Putnam, New York, 1850. Pp. 517.

This volume contains the *Vicar of Wakefield*, the *Biographies of Voltaire*, which appeared in 1769, and *Beau Nash*, the latter embodying much curious information, and giving a painful picture of the pleasures, follies and vices of fashionable society at Bath in the earlier part of the last century; lives of Parnell and Bolingbroke; also several critical notices of books from the Monthly and Critical Review, from 1757 to 1760. These have been collected for the first time by the indefatigable English editor, Mr. Prior. It is quite unnecessary to compliment the American publisher for the beautiful appearance of this volume; it is enough to say it fully equals its predecessors.

HUME'S ENGLAND. Vol. 1; Harpers, 1850.

This New York edition is in 12mo like its Boston predecessor, lately mentioned in our columns, and seems to resemble it very closely in appearance, paging, &c. Its low price puts it in the power of almost every one to obtain it, while its execution is correct and neat.

DECK AND PORT; or Incidents of a Cruise in the U. S. Frigate Congress; by Walter Colton, Chaplain in U. S. N. New York, A. S. Barnes & Co., 1850. Pp. 408.

An agreeable narrative of a voyage in this ship to the Pacific in 1845 and 1846, mostly taken from the sea-journal of the writer. It includes sketches of Rio Janeiro, Valparaiso, Callao, the Sandwich Islands, San Francisco, &c., and has a capital account of the doubling of Cape Horn. The author promises another volume, entitled *Three Years in Alta California*, which doubtless will afford both interest and profit. There are some pretty pieces of poetry in this volume; and it is adorned with tinted views of some of the principal places mentioned.

NORTH BRITISH REVIEW, Feb. 1850. The contents are: 1. *Lord Cockburn's Letter to the Lord Provost on the best way of spoiling the beauty of Edinburgh*.—an examination into the means of improving the social and literary institutions of that city. It shows that the "Modern Athens" is capable of great advances in these particulars; 2. *Ruskin's Seven Lamps of Architecture*—an able paper on the principles and details of Grecian architecture, with a short examination of the work of Mr. Ruskin; 3. *Pope Joan*—a well executed sketch of the origin and progress of that strange story, in which its utter falsity is fully shown; 4. *Southey's Life and Correspondence*. A very readable paper; 5. *Muller's Treatise on Sin*, a learned review of the different theories on this subject among German writers, and a full examination of this treatise; 6. *Hugh Miller's Footprints of the Creator*, an instructive paper, especially in its examination of the *developement* theory in geology; 7. *On Scottish National Education*; 8. *The Army and Its Officers*; 9. *Mr. Stuart Wortley's Marriage Bill*. The Review takes strong and decided ground against this measure, as both inexpedient and unscriptural, and represents the moral sense of Scotland as decidedly against it. This number is decidedly an interesting one, with marked ability.

APPLETON'S DICTIONARY OF ENGINEERING, &c., No. 6, has been published. Among the principal articles are *Casting and Founding*, which appears very complete, and occupies more than 20 large closely printed pages; *The Center of Gravity* with methods for its determination; *Cheese and Cider*

Presses; Circular Saw; Cloth shearing Machine by D. Whipple, of Lowell, Mass.; *Condensing Engine* of Neilson & Mitchell, Glasgow; and the *Coining Machine*. We are glad to learn that the conviction of the immense value of this work is continually increasing, and that the patronage it meets with is daily enlarging.

The Rev. Dr. R. S. Mason has written A LETTER TO THE BISHOP OF NORTH CAROLINA on the subject of his Pastoral on the *Salisbury Convention*. It is published by Stanford & Swords. Pp. 71. It is written with much ability, and we must also say, with some asperity, contending that the Committee on the state of the Church, in the Convention, of which the Doctor was the chairman, have been misunderstood and misrepresented in the Pastoral; and that their intention in their Report was "to state facts of great importance to the Church at large, and gave assurance of general fidelity to the Church among the clergy; instead of throwing odium upon the Bishop or any of their brethren." He denies that the Bishop was spoken of "disparagingly," and disclaims an intention on the part of the Convention to settle matters of faith by the resolution passed. He mentions some particulars wherein the teaching of the Pastoral appears ambiguous and liable to be understood as advocating Romish doctrine, and intimates that some distinct and precise explanations are desirable. The practical bearing of the "order of the Holy Cross" is ably examined, and some very forcible objections pointed out. The publication of this tract shows that the state of things in the Diocese is very serious, and that the feelings of some of the clergy entitled to high respect for age and station, are wounded and excited. How far this is warranted by facts we cannot say; but we should not conceive that the differences are irreconcilable, if mutual and frank explanations were had, in a spirit of accommodation and charity. We wish that the influential friends of both parties would interpose their good offices, and endeavor to restore that peace and harmony which are indispensably necessary to the welfare of the Diocese.

A Layman of Missisippi has also published a pamphlet on AURICULAR CONFESSION AND PRIVATE ABSOLUTION. Pp. 26.

We have received the Mercersburg *Review* for March, which we shall notice hereafter more at length.

The 12th number of Messrs. Phillips, Sampson & Co.'s fine edition of SHAKESPEARE'S DRAMAS has been published. It contains "All's Well that Ends Well," with a portrait of Helena.

PRACTICAL DIRECTIONS FOR THE OBSERVANCE OF LENT, by Horatio Southgate, Missionary Bishop for Turkey—Philadelphia, H. Hooker. For sale by Stanford and Swords. pp. 95.

This little volume consists chiefly of a Discourse preached on Ash Wednesday to the congregation of St. Peter's Church, Philadelphia; and which was requested for Publication by the Rector, Rev, W. H. Odenheimer. The Bishop consented, and has prepared it in the form of a manual with notes and heads for self-examination. After inculcating the duty of *Fasting*, the author proceeds to point out the requisites for the due performance of the duty—1. *Abandonment* of sin. 2, Diligent *self-examination*, to be pursued with prayer, a *fixed system*, and the faithful study of the Ten Commandments and our Lord's comments, and of the Prayer Book. 3, *Confession* to Almighty God with Pastoral advice. 4. The end—*pardon and reformation: pardon* to be sought in prayer, in the Sacrament of Holy Communion, and in the daily service of the Church. *Reformation* by the instant breaking off of the practice of every known sin. 5, having thus dwelt upon the *spiritual* duties of Lent, the Bishop proceeds to give some practical directions for those which may be called *material*. A portion we shall quote.

"You will therefore abstain, as much as possible, from all that is merely *for the sake* of enjoyment. You will forsake your accustomed festivities even though at other times lawful; in unlawful, I trust you will at no time indulge. You will lay aside in business those thoughts of gain, which harass and disturb the mind. You will remove, as far as may be, from employments inconsistent with the season; and while pursuing, as in duty bound, your various avocations, so far as is necessary, you will secure to yourself time for reflection, for prayer, and for self-examination. You will regard the worship of the sanctuary as claiming your special attention, and you will never be absent from it, when duty does not require. You will in your person avoid all idle decoration, all vain show, all gaudy apparel, remembering that sobriety in every thing is alone consistent with a season of humiliation and sorrow. You will withdraw more than usual from the intercourse of general society, without neglecting any of the established relations of life, or contracting that appearance of gloom and austerity which your Saviour has expressly forbidden in your fasting. Keep your sorrows, your groans, and your tears for your secret chamber and your God, and let your necessary and daily intercourse with others be marked by a cheerful sobriety and chastened pleasure. Let your hands be more than ever active in well doing, and your alms, if possible, more than ever abundant. Let your food be moderate in quantity and simple in kind. This rule all may observe, no one can prescribe for another. It depends very much upon your health, your mode of life, your physical constitution. Whatever you do in this way, do it naturally, observing always to keep a due consistency with the solemn and penitential character of the season."

We hope this brief extract will incite our readers to avail themselves of the wise directions and the devout and Catholic spirit evinced in this excellent little work. The proceeds, if any, will be devoted to the work of the Church in Turkey.

FOURTEENTH ANNUAL REPORT OF THE MANAGERS OF THE NEW YORK INSTITUTION FOR THE BLIND.

We are obliged to Mr. Jas. F. Chamberlain, the Superintendent for this interesting document. The present number of inmates is 135, of whom 32 belong to the self-supporting class, 90 are beneficiaries of the State of New York, 5 of New Jersey, 5 are pay pupils, 2 supported by the Commissioners of emigration, and one from the funds of the Institution. The receipts for 1849 were $30,117, and the expenses $28,451—Balance on 1st of January, 1850, $1,666 66. The report is of the most satisfactory character as regards the moral state of the Institution and the faithful execution of the benevolent trusts imposed upon its managers. A new mechanical department has been completed and opened, which has swelled considerably the amount of expenditures, but will prove of the utmost benefit to the inmates, and is an indispensable auxiliary in the efficient carrying out of the purposes of the Institution.

THIRTY-FIRST ANNUAL REPORT AND DOCUMENTS OF THE NEW YORK INSTITUTION FOR THE INSTRUCTION OF THE DEAF AND DUMB.

Dr. Peets, the President of the Institution, has kindly favored us with this valuable report. It exhibits a flourishing state of affairs and represents an entire freedom from debt on account of buildings, through the liberal appropriation of $15,000 by the last Legislature. There are 222 pupils—160 are supported by the State; 16 by the City, 9 by the State of New Jersey, 28 by their own friends, one by the Commissioner of Emigration, and 8 gratuitously instructed by the Institution. Including teachers, &c., the whole number of deaf mutes residing in the establishment is 234. It mercifully was not visited by the cholera during the past season. The expenditures during the year 1849, were $55,368 61, (of which $15,000 were for building and $5,000 appropriation of legacies,) and there was a balance due the Treasurer of $2,228 51. The Report of the Committee on Examination is very interesting and valuable, and shows the astonishing results and benefits of the instruction imparted.

Foreign Intelligence.

The arrival of the Niagara of Boston on Sunday last has put us in possession of our accustomed files.

The foreign news is of no great consequence.

Disturbances were feared in Paris, and other cities of France on the anniversary of the Revolution, but it passed very quietly. The coming elections were looked to with some anxiety, as the Socialists would put forth all their strength. The army on the Swiss frontier was to be increased, to watch the movements of Prussia in relation to Neufchatel.

It was rumored that Russia had instructed her Minister at St. James's to inquire as to the intentions of England with regard to Greece, in order that if force was employed, measures might be taken by the other allies of that power to preserve its independence. This however is doubtful.

Lord Denman had resigned the office of Chief Justice of the Queen's Bench, and Lord Campbell had been appointed to the office. Both the Bench and the Bar had expressed very loud praises of the ability and courtesy of the retiring Judge.

It is reported that the pageant of a Vice-Royal Court at Dublin is to be abolished as expensive and useless, and that a Chief Secretary is to be appointed with a seat in the Cabinet. This office will probably devolve upon the Earl of Clarendon.

THE GORHAM CASE.—A decision has at length been rendered in this case. We copy the following from the *English Churchman* of the 7th inst.:—

JUDGMENT OF THE PRIVY COUNCIL.—*This Day*—Members of the Judicial Committee Present—Lords Lansdowne, Langdale, Campbell and Brougham. Vice Chancellor Knight Bruce, Sir S. Lushington. None of the Prelates, who sat as assessors, were present.

LORD LANGDALE delivered the Judgment, commencing at 20 m. past 2, and finished in exactly an hour. The following is a very brief *outline* of the judgment, which was in a printed form, with manuscript alterations.

He began by stating that the two Archbishops concurred in the Judgment, but that the Bishop of London did *not* concur. He then stated the history of the case, and the mode of proceeding, which was objectionable, as it ought to have been by plea and proof, so as to have brought out the doctrines of the parties. Mr. Gorham's book was the only evidence. The parties could not complain of this, but this Court had cause, and it would have been well if Sir H. J. Fust, had, even, at the eleventh hour, refused Judgment and had the mode of proceedings amended. There was a long series of questions to which very cautious and guarded answers had been given. Mr. Gorham's doctrine appeared to be that Regeneration was conditional in all cases. Recourse must be had to the Formularies and not to private opinions.

The Prayer Book when it was compiled, was intended to include all parties who could conform to it. If on any point the articles are silent, or dubious, we must conclude they were so intended. He quoted and contrasted the articles of 1536, 1552, and 1562, the language of which was very different. What is "right" reception is not stated. Some parts of the Prayer Book are devotional, others instructional, and others dogmatical—the first were not for establishing points of doctrine; we must refer to the doctrinal statements for doctrine. He referred to and quoted passages from the Burial Service which could not be taken literally, when used over those who die impenitent, and sometimes in flagrant crime.

He then read several passages from the Baptismal offices. The public office was the full rule of the Church. The Catechism was also quoted to show that Faith and Repentance were required. And the assertion that the Holy Ghost "sanctifieth me and all mankind," could *not* be taken literally [it is not "all mankind," but "all the elect people of God."]

It appeared that all who subscribed, and took the Holy Scripture for their guide, were admissable to the Ministry of the Church. The Court had no jurisdiction to settle articles of Faith. It could but give what it considered the *legal* interpretation of the Formularies before it. The opinions held by Mr. Gorham had been held by many pious and learned men in the Church. He quoted from various Divines of opposite opinions, which proved that the liberty which the articles appeared to give had been enjoyed and exercised by eminent men. His Lordship stated that Vice Chancellor Knight Bruce dissented from the present Judgment, but all the other members present and absent [including Mr. Justice Parke] agreed with it. They had agreed to advise her Majesty that the Judgment of the Court below must be *reversed*—that the case should be remitted back to the Arches Court, with this decision, intimating that the Bishop of Exeter had not shown sufficient cause for refusing to institute Mr. Gorham, and therefore [as we understood] he must be instituted by Sir H. J. Fust.

At the conclusion there were some cheers, and cries of "bravo," which seemed to astonish their Lordships.

So it appears that the Bishop of London, the Bishop of Exeter, the Judge of the Arches Court, and Vice Chancellor Knight Bruce, concur in condemning Mr. Gorham's doctrine as unsound, while no authority attempts to assert that the doctrine which Mr. Gorham contradicts is unsound. The Primate decides against his own officer and inconsistently with his own writings. Such are the moral aspects of the case as opposed to the merely *legal*.

We shall not make any comments on the foregoing, both because we are unwilling to introduce matters alien to the sacred character of the week, and because we must have an authentic copy of this judgment in order to consider it with effect. It is to be hoped that some better reasons will be given for the reversal of Sir H. J. Fust's masterly convincing judgment than appear above.

MENAI BRIDGE.—The opening of the *Britannia Tubular Bridge* over the Menai Straits, took place yesterday morning at dawn, when the tubes successfully bore the three several tests to which they were submitted. First, Mr. Stephenson and party passed through with their locomotive engines, weighing 90 tons, at a slow stately pace, coming to a stand still at the centre of each of the three great spans, without causing the slightest deflection. Next, a train of heavily laden wagons, of an aggregate weight of 300 tons was drawn deliberately through at a rate of from four to ten miles an hour.

During the passage of this experimental train through the tube, a breathless silence prevailed that was almost solemn until the train rushed out exultingly and with colors flying, when loud exclamations arose followed at intervals by the rattle of artillery down the Straits.

An ordeal stronger still was then resorted to; a train of 200 tons of coals was allowed to rest, with all its weight for two hours in the centre of the Carnarvonshire tube, and at the end of the time, on the load being removed, it was found to have caused a deflection of only four-tenths of an inch. It is remarkable that this amount of deflection is not so much as one half hour of sunshine would produce upon the structure, it being moreover calculated with confidence that the whole bridge might with safety and without injury to itself be deflected to the extent of 13 inches. These loads, it is most material to remember, are immensely more than the bridge will ever be called upon to bear in the ordinary run of traffic, though the engineers are of opinion that it would support with ease, and without much show of deflection, a dead weight on its centre of 1000 tons. Twelve miles an hour is the limit of speed at which Mr. Stephenson intends the trains shall at first go through, more particularly as there are short curves at the termini of the tube.

During the trial of the dead weights, Mr. Stephenson drove home with successive strokes of a huge hammer the last rivet into the plates, making exactly the 2,000,000th that have been used. The ceremony was followed by the waving of hats and the deafening acclamations of the work people.—*Guardian.*

The Athenæum "states that Dr. Layard is prosecuting his researches with energy and success. By letters, dated Nimrod, January 7, we learn that he has effected an entrance into a room in the old Nimrod Palace, containing an extraordinary assortment of relics;—shields, swords, paterae, bowls, crowns, cauldrons, ornaments, in ivory and mother of pearl, &c. The vessels are formed of a kind of copper, or rather bronze,—some perfectly preserved, are as bright as gold when the rust is removed. The engravings and embossing on them are very beautiful and elaborate; and comprise the same mythic subjects which are found on the robes of the figures in the sculptures—men struggling with lions, warriors in chariots, and hunting scenes."—*Guardian.*

The Builder gives an account of a Quaker's school at Bristol, built on the site of a Dominican monastery founded in 1228, the cloisters of which have been restored, and form part of the present edifice, which "consists of several close-rooms on the ground floor, and above a large school room of the entire length, having at the east end a fine triple lancet window, and at the west a two light decorated. The roof is partly old, open, and of a good pitch. In the new portions of the building the prevailing style of the 13th century is carried out. The building, with its ecclesiastical associations, contrasts strangely with the meeting house hard by—an unimaginative block expressive alike of Quakers' theology and poetry, (albiet the muse never dwelt therein). It is however worthy of notice as indicating the progress of architecture in the 19th century, that the Quakers of all men the most indifferent to the claim of art, have caused to be restored an ecclesiastical structure of the Middle Ages."—*Ibid.*

AUCTION SALE.—We would call attention to the sale of the library and works of art belonging to the late William A. Colman, long known in this city for his collection in these lines. They will be sold by Messrs, Cooley & Keese in the course of next month; the sale commencing on the 10th of April, and will be continued seven days. Full particulars can be learned from the catalogues. The Book catalogue contains 206 pages, and the names of some very rare and valuable works: Audubon's Birds of America—Galerie du Palais Royale, Musee Francaise—Illustrations of Shakspeare, 2vol., 4to, very scarce—Encyclopedia Britannica—Antiquities of Herculaneum, two sets—Smith's Catalogue Raisonnee. A large scrap-book of original drawings by French and American artists—Sir W. Dugdale's history of St. Paul's Cathedral, with continuation by Ellis—Milton's Poetical Works, illustrated by Westall. A number of scarce works on American history and topography. Among the paintings are some highly prized. *The Dying Gladiator* and the *English Roadside* by Agasse; also valuable engravings by some of the most celebrated artists.

☞ The following lines were received too late to occupy the usual place; but they are so appropriate to the season, that we have placed them on the inside.—ED.

The Olive Tree of Gethsemane.

[Written, on presenting to a friend, a piece of an old olive tree, in the garden of Gethsemane, which naturalists tell us is of so great an age that it may have existed there before the time of our Lord.]

The Olive tree
Of Gethsemane,
Where Jesus Christ hath pray'd;
That Olive tree
Of Gethsemane
Hath never yet decay'd.

The Olive tree
Of Gethsemane,
Where watching friends did sleep;
That Olive tree
Of Gethsemane
Its vigil yet doth keep.

The Olive tree
Of Gethsemane,
Which saw the bloody sweat;
That Olive tree
Of Gethsemane
Does live and flourish yet.

The Olive tree
Of Gethsemane
Which heard the Saviour's sigh;
That Olive tree
Of Gethsemane
Shall never, never die.

But there the tree
Of Gethsemane
Green ever shall remain;
Strike deep its root
At the mountain foot,
Till Jesus comes again.

O Church for shame!
Wake up thy flame
Of light and holy love;
With hearts and eyes
Rais'd to the skies
Watch for Him from above.

Then like the tree
Of Gethsemane,
Thou, faithful bride, shalt stand,
True as the tree
Of Gethsemane,
Till He comes to take thy hand.

St. Stephen's House, Eve of Good Friday, 1848.

Domestic Intelligence.

DIOCESE OF NEW YORK.

EPISCOPAL SERVICES *by the Bishop of New Hampshire, acting at the request of the Standing Committee of the Diocese.*

Thursday, March 21. E.—In the Chapel of the Transfiguration, New York, recently opened, Evening Prayer was said by the Rev. Drs. Hawks and Haight: the Bishop preached, and confirmed *eleven* persons. The Preface in the Confirmation Office was read by the Rector, the Rev. Mr. Houghton; and the concluding Collect by the Rev. Mr. Carter.

The prospects of this infant parish are most promising. The new Chapel—a neat and most church-like building—is rapidly filling up. Nearly all the pews are taken. We congratulate our excellent brother, the Rector, on his success, and trust that his fondest anticipations may be realized.

Friday, 22d. A. M.—In St. Peter's Church, Morning Prayer was said by the Rector, the Rev. Mr. Canfield. The Bishop preached, confirmed *thirty-four* persons, and addressed the candidates. This Parish has enjoyed the services of its Rector but a few weeks. That so large a class of candidates should have been gathered in so short a time, must be to him and his people an encouraging sign.

E.—In St. Simon's Church, New York, Evening Prayer was said, in *German*, by the Rector, the Rev. Mr. Cook, and the Sermon, also in German, was preached by the Rev. Mr. Rose, of Newark. The Bishop confirmed *twelve* persons, and delivered an Address.

This is the *second* confirmation in this interesting parish within the year. The place of worship was filled by an attentive congregation. Large numbers went away, not being able to find seats. It is surely high time that the long talked of Church for this Congregation should be built. It could be done at once, if the Churchmen of the city would but awake to a proper sense of the importance of the work. The zealous and self-denying Rector is about to make another effort to secure the object to which he has so faithfully devoting himself. We wish him all success.

Saturday, 23d. E.—In the Church of the Holy Communion, New York, Evening Prayer was said by the Pastor and his Assistant, the Rev. Dr. Muhlenberg and Mr. E. Jones. The Bishop confirmed *sixty-four* persons, and delivered an address. It is but thirteen months since a Confirmation was held in this Church.

Sunday before Easter, March 24th. A. M.—In St. John's Chapel, New York, Morning Prayer was said by the Rev. Dr. Wainwright, and the Rev. Mr. Hobart. The Bishop preached and confirmed *forty-one* persons. The Rector of the Parish, the Rev. Dr. Berrian, read the Preface in the Confirmation Office.

P. M. In the Church of the Holy Evangelists, New York, Prayers were said by the Rev. Mr. Carder, the Lessons being read by the Rev. Mr. Ogle. The Rector, the Rev. B. Evans read the Preface in the Confirmation Office. The Bishop confirmed *forty-six* persons, and delivered an address.

E. In St. Thomas's Church, N. Y., Evening Prayer was said by the Rev. Mr. Gittens of the Diocese of Barbados. The Sermon was preached by the Rev. Dr. Haight. The Preface in the Confirmation office, was read by the Rev. Mr. Ward, Rector of St. Jude's. The Bishop Confirmed *fifty-seven* persons, and addressed the candidates. The concluding Collects were said by the Rector of the Church, the Rev. Dr. Whitehouse. Of the above named candidates, *ten* were of *St. Jude's* parish, the Confirmation for which had been postponed.

Monday before Easter, 25th, P. M. In All Saint's Church, N. Y. Evening Prayer was said by the Rev. H. M. Davis, and Scofield. The Sermon was preached by Rev. Dr. Haight. The Preface in the Confirmation office was read by the Rev. Mr. Eigenbrodt, the Rector. The Bishop Confirmed *fifty-two* persons, (of whom *three* were from St. John's Church, Fort Hamilton,) and addressed the candidates. Of the forty-nine candidates of All Saint's parish, two had been Romanists, and eighteen had been recently Baptized. It is most gratifying to behold this Parish amid all the fluctuations to which from its position, it is constantly exposed, exhibiting such unmistakable marks of vigor, and of the energy and fidelity of its Rector. It is less than two years since nearly the same number was confirmed.

E. In the House of Worship of the Church of the Redemption, New York, Evening Prayer was said by the Rev. Dr. Haight, and Mr. Leonard, the Lessons being read by the Rev. Messrs. Mead and Elmendorf. The Fifth selection of Psalms was chanted antiphonally by the Clergy and the Congregation. The Sacrament of Baptism was administered to an adult by the Rector, the Rev. Mr. Pardee. The Bishop confirmed *seventeen* persons and addressed the candidates.

Tuesday before Easter. A.M.—In St. George's Church, New York, Morning Prayer was said by the Rector, the Rev. Dr. Tyng. The Bishop confirmed *thirty-seven* persons, and addressed the Candidates. This is the *second* Confirmation by the Bishop of New Hampshire in this church, he having administered this holy rite during his previous visit to *fifty* candidates.

This was the last appointment which had been made for the Bishop; and his parochial engagements requiring his presence at home, he took his departure on the same afternoon, bearing with him the kindliest wishes and affectionate regards of many hearts who have been blessed by his ministrations. During his sojourn among us of five weeks, he has officiated in *thirty-two* parishes, ordained *three priests* and *one* deacon, and confirmed *eight hundred and eighty-eight* persons. During his previous visit, he officiated in *forty-one* churches, ordained *two priests*, consecrated *five* churches, and confirmed *five hundred and forty persons:* Total:—officiated in *seventy-three* parishes; ordained *five* priests and *one* deacon: consecrated *five* churches; confirmed *fourteen hundred and twenty-eight* persons.

The Standing Committee have invited the Bishop of Maryland to perform Episcopal duties during the remainder of the Conventional year. And it is expected that he will hold Confirmations during the summer in the parishes in Orange, Ulster, Greene, Delaware, Albany, Warren, Washington, and Essex Counties, and elsewhere as may be necessary. The usual notice will be given to the Parishes concerned. Applications for the Bishop's services may be made to the officers of the Standing Committee.

MISSISSIPPI—*Consecration of the Bishop of Mississippi.*—The Consecration of the Rev. William M. Green, D.D., Bishop elect of the Diocese of Mississippi, according to the rites and ceremonies of the Protestant Episcopal Church, in the United States, took place on Sunday the 24th February, 1850, in St. Andrew's Church, Jackson. This solemn and impressive ceremony was witnessed by the largest congregation ever assembled in Jackson. The Church was crowded to overflowing.

The Rt. Rev. James H. Otey, Bishop of Tennessee, was the Consecrating Bishop, assisted by the Rt. Rev. George W. Freeman, Bishop of Arkansas and Texas, the Rt. Rev. Nicholas H. Cobb, Bishop of Alabama, and the Rt. Rev. Leonidas Polk, Bishop of Louisiana. A number of the Clergy of the Diocese, and the Rev. David C. Page, formerly of Natchez, now of the Diocese of Tennessee, were in attendance

Prayer was said by the Rev. D. C. Page, the lessons were read by the Rev. Mr. Miller, the Ante-Communion service was read by the Bishop of Louisiana, and the Epistle and Gospel by the Bishop of Alabama. The Consecration sermon was preached by the Bishop of Tennessee. His text was the impressive words of the prophet Zachariah: "Then he answered and spake unto me, saying, this is the word of the Lord unto Zerubbabel, saying, not by might, nor by power, but by my spirit, saith the Lord of hosts."—*Zachariah* iv, 6.

The Bishop elect was presented for consecration, to the Presiding Bishop, by Bishops Polk and Freeman.

The testimonials of his election to the Episcopate of Mississippi, by the Convention of the Diocese, were read by the Rev. Stephen Patterson. The evidence of the consent of the Bishops and of the Standing Committees of the different diocese in the United States, to his consecration, was read by the Rev. W. P. C. Johnston.

In the afternoon, service commenced at half-past three. Prayer by Rev. E. H. Downing. The lessons were read by the Rev. David Kerr.

The Bishop of Mississippi preached from the text "Be not deceived; God is not mocked; for whatsoever a man soweth, that shall he reap."—*Galatians* vi, 7.

After the sermon, the Bishop administered the holy and apostolic rite of confirmation to eight persons, to whom he delivered a truly affecting and beautiful address, reminding them of their Christian duties, the solemn vows they had ratified, and exhorted them to be diligent in using all the means of grace set forth in the gospel, and to show by a truly Christian and exemplary life, that they were not merely Christians in name.

On Saturday morning, at 11 o'clock, prayer was said by the Bishop elect. The lessons were also read by the Bishop elect. The Bishop of Alabama preached from the text: "Not forsaking the assembling of ourselves together, as the manner of some is, but exhorting one another, and so much the more as ye see the day approaching."—*Heb. x*, 25.

St. Andrew's Church, a neat and handsome edifice, was this day consecrated by Bishop Otey, to the service of Almighty God. Great praise is due to the citizens of Jackson and others, for their Christian liberality in contributing to the erection of this house of worship. The instrument of donation and dedication was presented to the Bishop, and was by his direction read to the congregation by Charles Scott, Esq. The sentence of consecration was read by the Rev. W. P. C. Johnston.—*Jackson Southron.*

INDIANA.—We find some services of the Bishop recorded in the last *Banner of the Cross*, which we transcribe; they are earlier than those which were communicated to us in our paper of the 16th inst.:

"Feb. 1. Preached in Trinity Church, Lawrenceburgh, on Friday and Saturday evening; and twice on Sexagesima Sunday (Feb. 3,) and administered the Holy Communion.

"Feb. 10. Quinquagesima Sunday. Morning, preached in St. Paul's Church, Jeffersonville. Evening, in St. Paul's Church, New Albany, preached and confirmed three persons.

"Feb. 13—(Ash Wednesday.) In Christ Church, Indianapolis, the Bishop preached in the morning; in the evening preached, and confirmed seven persons. On this occasion, after the Second Lesson *six* ladies were baptized by the Rector, the Rev. Dr. Camp.

"The Bishop intends (D. V.) to move his family to Fayette about the 15th of April.

FIRST CHURCH MISSION IN OREGON.—We gladly turn the attention of the Church to this rapidly-rising and highly-interesting portion of our new territories—and it will, doubtless, gladden many a heart to learn that, at their last meeting, the Committee determined on an immediate Mission to that country, to be established at Oregon City, the capital, on the Willamette River,—but extending the charge to Fort Vancouver and Portland, all three lying within 20 or 30 miles of each other, in the wide embouchure of the Willamette into the Columbia River. Many circumstances are highly favorable to the establishment of the Church in this region at this time. The recent appointments made, include several highly intelligent and zealous churchmen—among others, the Secretary of the Territory, General Edward Hamilton, who has pledged himself, in a verbal communication to the Committee, to a large annual contribution for its support. The change of political allegiance, too, operates favorably, by transferring to our branch of the Church, all those hitherto connected with the services of the English Church, and in the employ of the Hudson's Bay Company; as, for instance, at Fort Vancouver, where the liturgy of the English Church, now necessarily discontinued, has been for many years regularly maintained. To this new field, (here ripening for the harvest,) the Committee would now invite attention. First. Of the Clergy—that the proper man may be found—among their ranks—fitted, physically and intellectually, to lay broad and solid the foundation of our truly Catholic Church; and Secondly. Of the Laity—to furnish the adequate means for his and other Missionaries' support. The Committee can pledge themselves but to $500, and that but to one well-fitted for the duty.—*The Spirit of Missions.*

OUR FORCE IN THE FIELD.—When an army is marshalled for the campaign, it is gratifying to review its force, and estimate its strength. We earnestly wish that our force were far greater than it is, We should be prouder and happier if it were. But the Church may look with some complacency on it even as we have it. Reckon it over, and who can say it is feeble, and will accomplish but little. From the treasury of the Domestic Missions, annual help of one thousand dollars is given to Bishop Chase, who presides over the great Missionary grounds of Illinois; and of three thousand dollars to the Missionary Bishops of the North-west and South-west; and sixteen thousand dollars* to about one hundred Missionaries in twenty-one dioceses or territories within the bounds of the United States. And these clergymen are operating frequently upon several parishes: these in their new and forming districts, being but as foundation work for future superstructures. Follow out these labors and their results but for half a century, and think what a difference it would make to have had these services, or to have been without them.—*Ibid.*

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* This sum is pledged by the Domestic Committee to the Bishops having Missionaries in their dioceses, for the year commencing October 1st, 1849. In former years the amount has been much greater.

Letter of Bishop Boone to the Foreign Committee.

SHANGHAI, Nov. 22, 1849.

My Dear Brother:—

I wrote you only a few days ago, since which time the overland mail has come in and brought us your letters of 17th and 31st July. They were very gratifying to us in every respect.

The same mail, however, brought us most distressing intelligence—that our beloved brother, Spalding, went down, with all on board, in the Coquette, somewhere about the 13th September. We had heard by previous vessels that the Coquette was missing; but as she was considered one of the best sea-boats on the coast, and was commanded by a very able man, who was very familiar with the Chinese waters, we hoped she was only dismasted, and had gone down to Singapore; but recent intelligence from all the southern ports has robbed us of our last ray of hope. Our dear brother is gone; yes, gone from us, and from our work, which so much needed his efficient services; but, thank God, we can with much assurance say, gone to peace, to endless happiness and glory.

His health had failed very fast before he left us. From repeated examinations, the doctor unhesitatingly affirmed, that he had a tubercle in his left lung—the disposition to hemorrhage, from which he at first suffered, had left him, and Dr. Lockhart considered it quite safe for him to go to sea. He accordingly left us, as I wrote you in a previous letter, on the 30th of August, and was accompanied to Woosung by Mr. and Mrs. Syle, Mr. McClatchie and myself. Before parting we commended him to God's protection and blessing, little thinking how soon he would cease to need our prayers.

We are deeply grieved at his loss. We mourn for him, as one of the most useful men in the Missionary field, taken away in the morning of his day. He was diligent, persevering in his work, very painstaking with those who came under his instruction, and did everything in a spirit of prayer, and of humble dependence upon his Saviour. He was unquestionably one of the most promising Missionaries in China. In him the Board of Missions have lost one of their most faithful laborers, and the Church one of the most devoted of her sons, who ministered at her altars. To me his loss is very great, for he had drawn out my heart to him, in a very especial manner. He commanded my highest respect by his genuine piety, his hearty devotion to his work, and by the talents he brought to its discharge. He won my affections by the warmth of his own heart, and by his downright honesty and simplicity, in which qualities I never knew any one who excelled him. I looked forward, with sanguine hope, if only my life could be graciously spared, to see his usefulness daily increasing for many years; but our Heavenly Father has other work for him, we may well believe brighter and better work than any in China.

Upon whom shall this mantle fall? Will none of our younger brethren, like-minded with the dear deceased, come to our aid to stand in the breach thus made? I am sure if they only knew the happiness which poor Spalding enjoyed in his work, and could look forward to the enjoyment of only a moiety thereof, they would hasten out to fill his post. God in mercy look upon our Mission thus smitten by stroke after stroke! Send us help, my dear brother, for the work to which we are pledged, is too much for the hands that are here to perform it. * *

All pretty well.

☞ The Missionary Committee of the Diocese of New York have recognized the following stations as Missionary stations and the following clergymen as missionaries for one year from April 1st, 1850.

COUNTIES.	STATIONS.	MISSIONARIES.
Albany,	Cohoes,	
Delaware,	Walton, Deposit, and Hampton,	J. C. Brown.
Dutchess,	Clinton and the parts adjacent,	S. Davis.
Essex,	Keesville and Port Kent,	
do	Ticonderoga,	W. Long.
Franklin,	Malone,	
Greene,	Prattsville and Gibbon,	W. W. Olssen
do	Windham and Lexington,	T. S. Judd.
do	Cairo,	
Herkimer,	Fairfield and Norway,	Thos. Applegate.
Otsego,	Exeter and Otsego,	Jno. Hughes.
do	Richfield Springs,	
do	Gilbertsville,	
do	Cherry Valley, & Sharon Springs,	J. H. Ransom.
Queens,	South Oyster Bay,	J. W. McIlvaine.
Rockland,	Piermont and parts adjacent,	S. G. Hitchcock.
St. Lawrence,	Canton,	M. W. Wells.
do	Morristown and Rossie,	
do	Waddington and Norfolk,	J. H. Hanson.
Suffolk,	Islip and Patchogue,	H. M. Davis.
do	Sag Harbor,	
do	Setauket,	F. M. Noll.
Sullivan,	Monticello,	E. K. Fowler.
Warren,	Chester,	
do	Glenn's Falls and Luzern,	
Washington,	Fort Edward and Argyle,	
do	Granville and Hampton,	
do	Sandy Hill and Fort Ann,	S. B. Bostwick.
do	Whitehall,	G. M. Sleight.

Died.

At Litchfield, Conn. on Sunday, 17th inst., Rev. Isaac Jones, aged 75 years. He was a graduate at Yale College of the class of 1792, and for many years Rector of Christ Church, Litchfield.

He fought a good fight, and finished his course in peace.

In this city, on Tuesday the 19th inst., at the residence of her son-in-law Wm. W. T. Greenway, Elizabeth Hawkins, wife of George Williams, of Baltimore, Md.

Though cut short in her mortal career, away from home, and unexpectedly, yet having been a communicant of the Church for more than thirty years, Death found her quite prepared. Surrounded by her husband and children, with every earthly comfort, her sufferings mitigated by a skilful and accomplished Physician, and soothed and cheered by the ministrations, most devoted and unremitting of one of the kindest and gentlest of the Clergymen of the Church, she fell gently asleep, "having the testimony of a good conscience, in the Communion of the Catholic Church, in the confidence of a certain faith, in the comfort of a reasonable, religious and holy hope, and in perfect charity with the world."

Notices.

P. E. CHURCH MISSIONARY SOCIETY FOR SEAMEN IN THE CITY AND PORT OF NEW YORK.

The annual meeting of this Society, for the election of Officers and Managers, will be held in the S. S. Room of the Church of the Ascension, on Monday Evening next, (1st prox.) at half past 7 o'clock.

THOS. P. CUMMINGS,
Recording Secretary.
Mar. 30, 1850.

CHURCH OF THE CRUCIFIXION,
University Place, between the University and Eighth st.
REV. J. F. SCHROEDER, D. D., Rector.

Course of evening lectures on Primitive Christianity. Lect. I, (on Sunday, March 31,) *The Life and Opinions of St. Clement of Rome.*

Service at half-past 7, P. M.

NEW YORK ECCLESIOLOGICAL SOCIETY.

A Quarterly Meeting of the above Society will be held on Easter Monday, April 1st, at 7½ P. M., in the S. S. room of St. Paul's Chapel, cor. of Vesey and Church sts. A number of Rubbings of interesting Brasses, in the hands of the Committee for the occasion will be exhibited.

FAIR.

The Fair in aid of the building fund of St. Simon's German Episcopal Free Church, will be held at the Chinese Rooms, No. 539 Broadway, on Thursday and Friday the 4th and 5th of April.

Donations will be thankfully received by Mrs. Rev. T. Cook, 276 Houston st.; Mrs. Duncan 166 12th st.; Mrs. Capt. A. Proal, 95 Spring st.; Messrs. Stanford & Swords, 137 Broadway, or at the Rooms, on the morning of the 4th.

The Rt. Rev. George W. Doane, D. D. LL. D., Bishop of the Diocese of New Jersey, will (God willing) consecrate the Church, at Elizabeth Port, to the service of the Almighty God, on Tuesday, in Easter week, the 2nd day of April: at which time the Rev'd Clergy, and friends of the Church, are respectfully invited to be present. Service will commence at 11 o'clock, A. M. The Steamboat, Red Jacket will leave Pier No. 1, at 9 o'clock, A. M., and arrive at Elizabeth Port, at 10 o'clock, A. M., and will return at 3 o'clock, P. M.

NOTICE.

St. Paul's Chapel, in the new village of Morrisania, the building recently erected in St. Ann's parish, will open for the first service, on Easter Sunday, at 11 o'clock, A. M., and 3½ P. M.

FAIR OF THE CHURCH OF THE ADVENT.

A Fair will be held by the Ladies' Society of the church of the Advent, in this city, on Wednesday, Thursday and Friday in Easter week, the 3d, 4th, and 5th of April, at Miller's Hall, in Broadway, near Thirty-Third street.

BURLINGTON COLLEGE.

The Eighth Term of this Institution will open on the 1st day of May, 1850. Early application is requested, either to the Rt. Rev. George W. Doane, President, or to the Rev: James W. Bradin, Rector. 3m

ST MARY'S HALL, BURLINGTON, N. JERSEY.

The Twenty-seventh Term of this Institution, will open on the 1st day of May, 1850. Early application is requested, either of the Rt. Rev. George W. Doane the Bishop of the Diocese, or to the Rev. Reuben J. Germain, Principal.

☞ The Vestry of the (Protestant Episcopal) Church of the Nativity wish to return thanks to their friends, who have responded so liberally to the appeals which have been made for the last three or four years, in behalf of their efforts to erect a suitable edifice in the eastern section of the City. We have been laboring under difficulties seldom before encountered, and it was only through your benevolence that we were prevented from abandoning the attempt altogether. Trinity Church has been liberal beyond our most sanguine expectations; through her recent liberality, our builders have been enabled to make rapid progress with the building, and the probability is our new edifice could be ready for public worship about Easter; but there are some things required, and which are necessary to render it tenantable, that we have no means to provide for, and we need pecuniary assistance immediately for this purpose; if we do not obtain it, we must shut up the building as soon as the builders' contracts are fulfilled, or contract debts without knowing how they are to be paid when due. Our Congregation have comparatively nothing beyond providing for their daily bread, and we have contributed to the utmost of our ability during the last three or four years, to keep the Congregation together, and there appears no other way for us but to appeal again to those who have the means and the disposition to help us. It must be borne in mind that we intend ours shall be a Free Church, and it is our wish that it should be free from debt as well as free for every one to obtain the blessings which the Saviour dispenses through the Church without money and without price; to accomplish this we now make what we hope will be our last appeal. A trifling amount from those who have abundance and to spare will secure to us all we desire, and every dollar contributed now can be made available toward completing our edifice.

GEO. C. MORGAN, 44 Pike st.
DR JOHN R. CHAPIN, 305 Third st.
JAMES DE VOE, Treasurer, 335 Sixth st.
Committee.

One of the Committee will be in attendance daily after 5 o'clock P. M. at the new Church on Avenue C, between 5th and 6th streets.

Acknowledgments.

THE NEW YORK BIBLE AND COMMON PRAYER BOOK SOCIETY.

The Treasurer announces the receipt of the following sums since his report of the 19th inst.

J T Norton, 2; S D C Van Bokkelen, 5; H Fisher, 2; Mrs C Guion, 2; Miss M E Guion, 2; Master G Guion, 2; Mrs J T Irving, 5.

Donations and subscriptions thankfully received by
THOMAS C. BUTLER, Treas'r and Agt.,
New York, Mar. 26, 1850. 20 John street.

PROTESTANT EPISCOPAL TRACT SOCIETY

The Treasurer acknowledges the receipt of the following sums since 19th inst.

J T Morton, 1; H Fisher, 1; Grace ch, Albany, Rev J R Davenport, 2; St Paul's Chapel, Rev B J Haight, D D, 69 34; total 73 34.

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New York, Mar. 26, 1850. 20 John street.

FUND FOR AGED AND INFIRM CLERGYMEN.

The Treasurer of the Convention has received for "the Fund for Aged and Infirm Clergymen," since acknowledgement of 6th inst., the following contributions, viz.:

From St George's, Newburgh, Rev Dr Brown, 26 70; H L, ann don, 10; J W Depeyster, Esq, per T N S, 5; St Ann's, Brooklyn, Rev Dr Cutler, 115 80; total, 157 50.

C. N. S. ROWLAND,
Treasurer of the Convention, P. E. C. N. Y.,
Mar. 26, 1850. 55 Water street.

THE POOR.

The subscriber, Rector of the Free Church of the Holy Martyrs, gratefully acknowledges the following donations for the necessitous poor at this inclement season.

By Messrs S & S, J W Depeyster, Esq, 5; another 'friend of misery,' several articles of food and clothing,

The return of the inclement weather loudly appeals to the sympathy of the favored in behalf of the destitute—will not many respond?

Further donations will be thankfully received by Messrs. Stanford & Swords, 137 Broadway, or by
JAMES MILLETT, 133 Eldridge st.

Advertisements.

EUSEBIUS, NEW EDITION.—The Ecclesiastical History of Eusebius, Pamphilius Bishop of Cæsara in Palestine, translated from the original, with an introduction by the Rev. Dr. Cruse, and an Historical view of the council of Nice, by Dr. Boyle, of Boston.
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CLERICAL SPENCERS.—These cool and comfortable articles have lately been introduced "by the Subscriber," for the use of the Rev. the Clergy, (in place of the cassock) during midsummer. They are made up light and cool, and are worn without a vest.
NELSON JARVIS, Clerical Tailor.
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Poetry.

For the Churchman.

Lines addressed to a Mourner.

"Blessed are they that mourn; for they shall be comforted."—Matt. 5, 4.

Broken hearted, lift thine eyes,
Listen to those words of cheer;
Check thy grief, repress those sighs,
List; 'tis Jesus' voice you hear.
"If the tear of contrite sorrow,
Swells thy breast and dims thine eye;
Fear not—for the coming morrow
Speaks of joy and comfort nigh.

Mother, in thine anguish bending
O'er thy darling's lifeless clay;
Let thy griefs to Heaven ascending,
Turn thy darkness into day;
Weep;—but with a chastened sorrow,
Bow thy will to Heaven's decree,
Trust its love—the coming morrow
Shall bring joy and peace to thee.

Weep, then, weep, and God's best blessing
Shall descend upon thy soul,
Every drop a balm possessing
Makes thy wounded spirit whole;
God's own hand shall guard and guide thee,
Wipe each tear of grief away;
God's own spirit lead thee onward
To the realms of endless day."

New York, March 15,1850. MARA.

Selected Matter.

Gethsemane.

FROM REV. MR. SPENCER'S "THE EAST."

O, what emotions does this one word excite in our souls! Let us enter the hallowed precincts of that garden where "Jesus oft-times resorted with his disciples;" the high stone wall prevents intruders, and when once we are admitted we are alone, alone in a partially cultivated but unfruitful spot, with only eight aged and venerable olive trees to relieve the sadness of the scene.* We seat ourselves at the foot of one of these gnarled and time-worn trees, and with emotions too deep for utterance, we open the record of the Gospels, and in the very words of the Apostles and Evangelists, read the pathetic history of our Lord's last hours of pain and anguish unutterable. Ah, will those words ever fade from my memory, and shall not I, even I, have grace to do well, and take it patiently, when called upon to "suffer for it," shall not I, too, be enabled to "follow his steps," whose life is our example, "who did no sin, neither was guile found in His mouth; who, when He was reviled, reviled not again; when He suffered He threatened not; but committed Himself to Him that judgeth righteously; who His ownself bare our sins in his own body on the tree, that we being dead to sins, should live unto righteousness; by whose stripes we are healed!"† Here, with tearful eyes, with bowed head, and bended knees, let us meditate upon His agony, of whom we have just read in the Gospels; let us call to mind, with the deepest contrition and self-abasement, the ineffable sufferings in our behalf, of the "Man of sorrows, and acquainted with grief," of Him who so plaintively uttered the fearful words, "my soul is exceeding sorrowful even unto death."‡

> "Dear sacred haunts of glory and of woe,
> Help us, one hour, to trace his musings high and low;
> One heart ennobling hour! It may not be;
> Th' unearthly thoughts have passed from earth away,
> And fast as evening sunbeams from the sea,
> Thy footsteps all in Zion's deep decay
> Were blotted from the holy ground; yet dear
> Is every stone of hers; for Thou wast surely there.
> There is a spot within this sacred dale
> That felt thee kneeling—touch'd thy prostrate brow;
> One angel knows it. O might prayer avail
> To win that knowledge! sure each holy vow
> Less quickly from the unstable soul would fade,
> Offered where Christ in agony was laid."§

Meet is the place, fitting is the hour, for sinners like ourselves, to learn something of the enormity of sin, which demanded such a sacrifice as that of the precious Lamb of God, without spot or blemish; and too deep for utterance are our thoughts, and our devout supplications and prayers to Him, who, not many steps distant, "kneeled down and prayed, saying, "Father, if thou be willing, remove this cup from me; nevertheless, not my will, but thine be done;" and who "being in an agony, prayed more earnestly; and His sweat was as it were great drops of blood falling down to the ground."|| Do you not remember reading with me, on one occasion, out of one of the noblest works of an age, great in divines, what is there so well and so truly said? Let me repeat it for our edification: "The Evangelists have in such language expressed His agony, as cannot but raise in us the highest admiration at the bitterness of that passion. 'He began to be sorrowful,' saith St. Matthew, (xxvi. 37.) 'He began to be sore amazed,' saith St. Mark, (xiv. 33.), 'and to be very heavy,' say both, (ibid.); and yet these words in our translation, come far short of the original expressions, which render Him suddenly, upon a present and immediate apprehension, possessed with fear, horror and amazement, encompassed with grief, and overwhelmed with sorrow, pressed down with consternation and dejection of mind, tormented with anxiety and disquietude of spirit." And again: "If the true contrition of one single sinner, bleeding under the sting of the law, only for his own iniquities, all which notwithstanding he knoweth not, cannot be performed without great bitterness of sorrow and remorse, what bounds can be set unto that grief, what measures to that anguish, which proceedeth from a full apprehension of all the transgressions of so many millions of sinners?"¶

While standing or kneeling here, how vividly do the events of the Holy Week seem to present themselves before us! It will be profitable to our soul's health to call to mind, and to go over, step by step, the last days of His passion in our behalf. On the evening of Wednesday, the first day of unleavened bread began,* and it would seem that it was mainly spent with his disciples on the Mount of Olives, or in this garden, where he was accustomed to meet and discourse with them, and whither he returned oft-times for solitary meditation and prayer. The next morning, "Thursday before Easter" in the Church calendar, he sent Peter and John to make preparations for the Paschal supper, to be eaten that evening after sunset, when Good Friday had begun. Early in the evening they all assembled in the "large upper room, furnished and prepared," and Jesus and the twelve sat down, or rather reclined on the couches, to eat the supper. As they were eating, our Saviour uttered those most touching words, "Verily I say unto you, one of you which eateth with me shall betray me." What sorrow, what astonishment, what horror was depicted in the countenances of those chosen few, as one by one they asked the question, "Lord, is it I?" What shame and guilty confusion did Judas Iscariot manifest, when, last of all, in a low voice, becoming the foul purpose he was about to execute, he too having asked, "Is it I?" the Saviour pointedly replies, "It is—you are the traitor. That thou doest do quickly." It was now that He uttered that long, touching, and consolatory discourse, so fully recorded by St. John, it was now, that He instituted the holy sacrament, by which His death is to be commemorated until his coming again in "power and great glory; it was now after having sung a hymn, that He left the chamber, accompanied by the eleven, trod the lonely street, passed out of the gate, reproved the unseemly wrangling of his disciples; and, while the silvery moon shed its soft rays on the hill side, descended the stony path and entered, for the last time, the Garden of Gethsemane. The hour, we may suppose to to have been between eight and nine; and now began, indeed, the bitter and intense agony, of which words can give no idea. Eight of the disciples were not far off; Peter, and James, and John were nearer to Him. He himself suffering the anguish of a world's sins, laid upon Him, when in His agony he cried out, "O, my Father, if it be possible, let this cup pass from me."—Prostrate on the ground, "His sweat, as it were, great drops of blood," the wrath of God against sin, all heaped on His head—well might He have expected the sympathizing consolations of those chosen three, whom He had taken aside to watch with him. But they were asleep; their sorrow had overcome them, and forgetful of his warnings, they neglected the needful preparation of watchfulness, to fit them for the trials even now at hand. Twice He came to them, and rebuked them for their conduct: "Why sleep ye? Simon, sleepeth thou? could ye not watch with me one hour?" The third time, after He had drunk the cup of agony to its very dregs, he came to them and saith unto them, "sleep on now, and take your rest; it matters not now; it is enough; the hour is come; behold the Son of Man is betrayed into the hands of sinners. And while he is yet speaking, see, the hill-side is alive with armed men, torches gleaming, and a band of soldiers coming on. See them as they approach; they descend into the valley, they cross the brook, they advance to the garden where Jesus is; and O see, the traitor is at their head; the traitor comes forward; the traitor dares to meet his innocent Master, and to salute that sacred cheek with a kiss. To the traitor was addressed the severe rebuke, which should have stricken him to the earth—"Judas, betrayest thou the Son of Man with a kiss?" What confusion follows! The soldiers, on our Lord's naming Himself, go backward and fall to the ground; the impetuous Peter draws a sword, and smites off the ear of the High Priest's servant; the Lord Jesus suffers Himself to be apprehended and led away by the band; and all the disciples, the self-confident Peter among the rest, forsake the Saviour, and take to flight. Alone, and abandoned to His mortal enemies, He is taken in the dead of night, in bonds, and suffering contumely and insult, to the house of Annas, first, thence to the palace of Caiaphas, the high priest, and thence to the Prætorium of Pilate. The mockings and insults which He endured [for our sake; the detestable hypocrisy of the Jewish authorities; the heartless reviling and abuse of Herod and his men; the cool unblushing injustice and wrong inflicted by the vacillating Roman; the foul indignities heaped upon Him by the brutal soldiery; all He suffered with a calmness and heavenly serenity, which He alone ever manifested. Yes, He endured all things for the sake of us, sinners—He endured the scorn and contempt of those who sought to glut their revenge with His blood, crying out in their blind and awful hatred, "His blood be upon us and on our children." He endured the desertion of his disciples, the shameful denial of Peter, the crown of thorns, the bearing of His cross, the fainting anguish of body and soul, the nailing to the cross, and the agony of that death on the cross, all, all for us, whom He died to save, and without whose sacrifice we were lost forever.

As with full hearts, we leave this sacred spot, let our thoughts and aspirations be those of the penitent, believing and obedient; for "there should be no greater comfort to Christian persons, than to be made like unto Christ, by suffering patiently, adversities, troubles and sicknesses. For HeHimself went not up to joy, but first He suffered pain. He entered not into his glory before He was crucified. So, truly, our way to eternal joy is to suffer here with Christ; and our door to enter into eternal life is gladly to die with Christ; that we may rise again from death, and dwell with him in everlasting life."*

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* "Near the same bridge and church, on the right, is the place fixed on by early tradition as the site of the garden of Gethsemane. It is a plot of ground nearly square, enclosed by an ordinary stone wall; [a high, plastered one has been recently erected]. The N. W. corner is 145 feet distant from the bridge. The W. side measures 160 feet in length; and the N. side 150 feet. Within this enclosure are eight very old olive trees, with stones thrown together around their trunks."—Robinson's *Biblical Researches*, vol. 1., p. 346.

† 1 Pet. ii; 20—24.

‡ Isa., liii. 3; Matt., xxvi., 30.

§ Keble's "*Christian Year*," p. 99.

|| St. Luke, xxii. 42—44.

¶ Bp. Pearson's "*Exposition of the Creed*," p. 281—283.

* It is necessary to bear in mind, that the day among the Jews began at sunset of the day previous; thus after six o'clock, or sunset, on Wednesday, it was the next day, or Thursday; after the same hour on Thursday, it was Friday, or the day of our Lord's crucifixion, on which day He instituted the Lord's Supper, was betrayed by Judas, was condemned to death, was crucified, dead and buried; the Sabbath began at sunset on Friday. Hence our Lord's body was in the sepulchre part of Friday, all of Saturday, and a part of Sunday, which was the third day, and the one on which His glorious resurrection took place.

* Exhortation in the "Order for the Visitation of the Sick."

From the Quarterly Review.

Man the Latest of the Acts of Creation Recorded by Geology.

Human physiology ranks as the highest department of that great science of organic life, which has made such astonishing progress of late years, compassing conclusions and general results which would have once been deemed impossible to human research. The closer study of comparative anatomy—the improved use of the microscope—the increased resources of chemical analysis—the wider sphere of actual observation—and greater exactitude in the collection and classification of facts—all have concurred to this result. Other sciences, moreover, and especially Geology, have lately furnished new and extraordinary aids to this branch of knowledge. What space is to the astronomer, time is to the geologist—vast beyond human comprehension, yet seen and comprised by the conclusions of the science. The astronomer indeed throws his line of numbers more boldly and securely into the depths of the infinite before him. The Geologist can rarely give this mathematical certainty to his subjects, or express the vastness of time more definitely, than by the relation and succession of periods. But this result, and the method by which it is attained are such as well attest the value and grandeur of the science. The study of fossil remains, in representing successive epochs of change, and renewed creations of organic life, on the surface of the globe, becomes the interpreter of facts of transcendent interest. What more wonderful than to extricate from the depths of the earth, those mute yet expressive evidences of time, far anterior to the creation of man! of ages to which no human estimate can ascend, save as respects the mere order of succession in the series! What nearer material approach can man find to his Maker, than in decyphering those repeated epochs and acts of creative power, and those successive modifications of animal life which, while still including its simplest forms, gradually acquire higher types of organization, and express a scheme of fixed and constant progress, however imperfect our view of the steps by which this is attained? Dividing these periods by the geological characters which clearly denote their relative age and succession, and the altered condition of the earth in each, we may affirm that each period, amidst a general change of species, contains some element of higher life and more consummate organization. We have not room to dwell upon this topic, or to detail the different expressions which naturalists have given to the general fact; but its bearing upon our subject—the natural history of man—will be obvious at first sight, and rises in importance as we pursue and enlarge the enquiry.

For what is the position of man in the scheme and series thus described? The answer is written in clear characters in the same great volume of nature—the evidence negative indeed in part; but not on that account less certain. While all anterior conditions of animal life, as they have successively occurred, are represented to us by innumerable vestiges and fossil remains, no trace whatsoever is found of the human being, until the epoch in which we have our present existence.—Bones, shells, impressions of the most delicate structure, even the passing footsteps of animals over a moist surface, all these things have been wonderfully preserved to the inspection of this later age. The most minute as well as the most gigantic forms of the ancient animal world in its several periods, are familiar fo our present knowledge. If in one spot the remains have been too imperfect to allow the naturalist to complete his delineation, such is the rich exuberance of this fossil world, that he rarely fails to obtain what is wanting from some contemporaneous strata elsewhere on the globe. Even the *lacunæ*, which still exist in the series of zoological types are in progress of being filled up from the same fertile source—yet of man, we repeat, no one vestige is to be found; certain though it is that this must have happened, had his existence been laid among any of these first creations on the earth. A single bone, distinctly discovered in a certain geological site, and attested as human by Cuvier or Owen, would have decided the question. But none such have been found—a few alleged instances have been subsequently disproved—and the creation of man as well as of the various species of animal life, by which he is now surrounded, may distinctly be referred to the actual surface of the globe as the latest of those acts of creation of which geology furnishes the record and the proof.

Though less certain in evidence, it is reasonable to add, in confirmation of this view, what we have just stated as to the introduction of certain higher organizations of each of the periods in question. The step from the most advanced genera of the mammalia to man may be much greater than any antecedent one; but still we are not entitled to disregard this relation as possibly forming part of the great scheme which we humbly contemplate with the faculties permitted us to use. The simple fact that human reason is rendered capable of contemplating such objects, attests more strongly than any other the actual pre-eminence of man over all besides of the existing creation.

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Office in Hartford, 136 Main street; in Boston, 10 Old State House; in New York, 39 Wall st, (6 Jauncey Court.)
Hartford, March 30, 1850. H. L. MILLER, Sec'y.

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m 16, 1850, 8t $ JOHN DOYLE, Bookseller,
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REPORT FOR FEBRUARY.—The New York Life Insurance Co., No. 68 Wall st., have issued during the month of February, two hundred and twenty six policies, viz.:

To Merchants	37	To Ladies	11
Mechanics	34	Physicians	13
Farmers	27	Lawyers	10
Clerks	22	Clergymen	5
Public Officers	6	Civil Engineers	3
Manufacturers	14	Others	41
	140		86
		Total	226

This Company, last January, declared a dividend of 40 per cent. for 8½ months. Also declared an Interest of 4 per cent, to be paid on previous dividends.

Accumulated Capital, Jan. 1, 1850,—$211,829 50.

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The Summer Session of this school will commence on the 1st Monday of May, and continue 22 weeks. Circulars, containing particulars and terms may be had on application to the Rector at Orange, or at the Book Stores of Messrs. Appletons, 200 Broadway, and of T. Crowen, 599 Broadway; also at the Church Depository, 20 John-st. References—The Rt. Rev. Bishops Doane and Brownell; the faculty of Trinity College, Hartford, Conn.; Prof. Totten, William and Mary College, Va.; Rev. J. A. Williams, R. L. Patteson, Esq, and Dr. D. Babbit, Orange; the Rev Messrs. Henderson, Watson, and Southard, and J. C. Garthwaite, and J. W. Condit, Esqrs., Newark; New York, the Rev Drs. Berrian, Whitehouse, Seabury, Taylor, Price, Tyng, and the Rev. R. Cox, the Rev. Profs. Henry and Haight, the Hon. Samuel Jones, Gen. F. Pentz, Floyd Smith, R. D. Wilks, and A. T. Anderson, Esqrs.

S. S. STOCKING, A. M., Rector.
m 16, 1850, 2 m.

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THE next Term of this Institution will commence on the last Thursday in April, and continue 14 weeks. Every branch is taught, requisite to prepare young men for any class in College, and for the active pursuits in life. Pupils will be received into the family of the first Assistant, the Rev. Willard Bryant, at an expense of $55 per term, including every thing except Books, Stationery, and Modern Languages.

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S. B. PADDOCK.
Cheshire, Conn. March, 1850.

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☞ Address all orders for Books, and all remittances to
DANIEL DANA, Jr., Agent.
March 3, 1849. Church Depository, 20 John St

THE EVERGREEN, A Monthly Church Offering. In entering upon the seventh year of this magazine, the proprietor would respectfully call to it the attention of members of the episcopal church. Its design is to furnish to the Christian family a source of instruction, amusement, and profit; to adapt its pages to the wants and comprehension both of parents and children, so that it may be a welcome visiter to all. Such a magazine, conducted upon true Christian principles, and inculcating no lessons which are not in accordance with the teachings of the church, is a *desideratum* in the literature of the day. This, our periodical is intended to meet; and we ask the aid and co-operation of those who have at heart the spread and maintenance of correct religious principles.

The Evergreen is published monthly, each number contains 32 pages of reading matter, and is illustrated by a splendid steel engraving. The terms are $2 a year, in advance, and as we put our magazine at so low a price to bring it within the reach of *all*, we must ask our subscribers to be punctual in their remittances. Money may be sent to us, by mail, at *our risk*, and a receipt will be returned in the following number of our journal.

Any clergyman, or other person, who will obtain *four* subscribers, and remit the amount of their subscriptions, will be entitled to a fifth copy *gratis*, or to one of the back volumes of the Evergreen handsomely bound—and which sells at $2 50.

We take the following notice from the Churchman of Dec. 22, 1849.

"We have been presented with the bound volume of the Evergreen for the present year, which makes a very handsome appearance. It contains a large amount of edifying reading matter, especially the historical articles; the book notices are judicious and discriminating; and it is embellished with views of churches and landscapes. Every effort will be used to keep up its character and maintain its influence as a sound and useful church journal, and we shall be happy to find that an increased list of subscribers will reward the enterprise of our esteemed friend."

N.B. Subscribers in New York, Brooklyn, Williamsburgh, Jersey City, and Newark, will have the magazine delivered at their residences.

Back volumes, containing portaits of many of our Bishops, and views of most of the churches in the city, may be had in sets, or single volumes.

W. H. ONDERDONK, Proprietor,
Jan 26—tf 161 Fulton street.

COLLEGE OF ST. JAMES, Washington Co., Md.—The 2d term of the eighth session will commence on Monday, March 4th, and extend to the annual "Commencement Day," the last Thursday in July. The COLLEGE has for several years had the four regular classes pursuing a full course of collegiate studies under the proper Professors for each department. The GRAMMAR SCHOOL embraces the Preparatory classes in which a student may prepare for the Collegiate course.

The MERCANTILE classes provide for those who do not desire to graduate special studies preparatory to business; French is a regular study for all the pupils without charge; in addition to French, mercantile students may learn German or some other modern language.

The charge for the annual session of ten months (from Oct. 1 to Aug. 1,) $225, covering all academical and domestic expenses. All the departments are under the immediate supervision of the undersigned, to whom application may be made for information on the admission of students. The charge for new pupils commences from the date of their entrance.

J. B. KERFOOT,
Feb 9—6t Rector, College of St. James, P. O.

CHURCH BELLS AND TOWN CLOCKS.—An experience of more than 25 years has given the subscriber an opportunity of obtaining the various combinations of metals, the heat requisite for securing the greatest solidity, strength, and most melodious tones.

Church, Factory, and Steamboat Bells, constantly on hand, *peals* of any number furnished. Those of Trinity Church, New York, were completed at this Foundry; also the *Fire Bells,* which are the largest ever cast in this country.

For several years past, the highest premiums have been awarded by the New York State Fairs and American Institute:

925 Bells, averaging 537lbs. each, were cast during the past two years.

Improved Iron Yokes are attached, and Springs affixed to the Clappers, which prolongs the sound.

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ANDREW MENEELY.
West Troy, March, 1849.
George H. Swords, Agent, 116 Broadway, N. Y.
m26tf

DOMESTIC SERVANTS.—Protective Agency (conducted by a Churchman,) at 66 Walker Street. The Clergy and Church Families generally, are respectfully solicited to *patronize* the "Protective Agency," which has been established expressly to supply "Private Families" with "carefully selected" servants—and efficient servants, (especially church-members,) with respectable situations.
Feb. 23 tf

STATEMENT OF THE

"Mutual Benefit Life Insurance Co."

NEWARK, N. J.—On the First Day of January, 1850

OFFICE IN NEW YORK, 11, WALL ST.

Policies issued prior to January 1st, 1849,		6262	
" " during the year 1849,		1509	7771
Deduct Policies expired and cancelled from May 1st, 1845, to date			2398
Policies in force January 1st, 1850,			5373
Balance January 1st, 1849,		$673,360 52	
Deduct for losses then unpaid,		29,500	$643,860 52
Nett premiums received during the year 1849,		$454,406 26	
Interest " " " "		43,611 95	
Total receipts in 1849,		$498,018 21	
Losses paid	$157,900 00		
Expenses, being charges on the business	16,573 63		
Paid for purchased policies and for commissions	27,570 89		
Physicians, fees	3,246 96		
Interest paid on Scrip	592 29	$205 883 77	$292,134 44
Nett Balance			$935,994 96

*Additional Losses amounting to $40,350 sustained during the year, awaiting proofs of death

ASSETS.

Cash on hand,	$7,120 78
Newark City 6 per cent Bonds,	1,900
Brooklyn,	50,000
Bonds and Mortgages on real estate worth twice the amount,	239,054 57
Real Estate,	16,968 11
Premium Notes drawing 6 per cent, secured by policies,	605,248 04
Loans on Scrip,	6,025 32
Premiums (Premium Notes and Cash) in the hands of Agents and in course of transmission,	9,678 14
	$935,994 96

† Upon 3909 Policies now in force issued prior to January 1st, 1849, (except term policies issued since May 1st, 1848) the Directors have declared a dividend of 30 per cent on the premiums paid at the table rates, being the profits of 1848.

The Directors having paid the Losses that have occurred, and reserved the sum of $376,320 14 and the additional sum of $200,000, of declared profits as required by the By-laws, have ordered the payment of the first and second dividends being those declared on the 1st January, 1847, and 1st January, 1848.

Those holding scrip to be paid on and after March 1st, 1850; at which time the Interest is to cease. Those whose dividends have been placed to their credit to receive the same with interest by a credit on their notes as they mature.

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†In Scrip to those who have paid their Premium in Cash, and to the credit of those who are indebted to the Company by note for part of the Premiums.

February 4, 1850 tf.

NEW YORK LIFE INSURANCE COMPANY.—Office No. 68 Wall street.—This company was incorporated by an Act of the Legislature of the State, and has now been in successful operation upwards of Four Years, during which time it has issued more than Four Thousand Policies, and paid losses to the amount of $77,000. In many instances, the sums they paid have been the sole dependance of the Widows and Orphans of the deceased, and the only means of their support and maintenance.

Thus, by the payment of a small annual amount, and which almost every person, by industry and frugality, can appropriate from his ordinary income, many families have been preserved from comparative poverty, and enabled to support themselves comfortably and reputably.

The subject of Life Insurance is earnestly recommended to the serious examination of persons in every situation of life, but more especially to those of limited means, or dependent upon salaries for support, believing that it is the best investment which can possibly be made.

The insuring of the lives of Clergymen by their congregations, is now attracting the attention of the religious community, both in this country and in Europe; and many gratifying instances are recorded of the happy effects which have resulted therefrom.

During the existence of this company, four annual dividends have been made—three of fifty, and one of forty per cent.—upon which interest at the rate of six per cent. per annum is regularly paid; the whole of its receipts, after deducting losses and expenses, being equally divided among the parties interested in its policies.

The assets of the Company, liable for the payment of losses, are now upwards of $225,000, which are safely invested, and rapidly increasing.

The premiums upon policies may be paid annually, semi-annually, or quarterly, at the option of the assured; and when they exceed fifty dollars, and the policy is issued for life, sixty per cent. thereof may be paid in cash, and a note, with interest at six per cent. given for the balance.

The terms of this Company are believed to be as favorable as those of any well-conducted similar institution in this country. All losses have been, and will continue to be, promptly adjusted and paid; avoiding all unnecessary technicalities, and nice legal distinctions.

Information and pamphlets, explaining the principles of Life Insurance, will at all times be furnished, upon application at the office of the Company, or at any of its agencies.

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Jan. 29, '49,—tf

THE MUTUAL LIFE INSURANCE COMPANY OF NEW-YORK, No. 35 Wall street. Nett accumulated Fund, Aug. 1, 1869, $372,000, securely invested in Brooklyn, and Stocks of the State and City of New York, and U. S. Government.

The fund is rapidly increasing by a widely-extended and prosperous business.

The Company declared a divident of profits of fifty-two per cent. on all existing policies on the 31st of January, 1848.

Policy holders, whether for Life or shorter terms, participate in the whole of the profits, in accordance with the terms of the Charter.

The premiums are payable in cash, annually, semi-annually, or quarterly, interest being added on the deferred payments.

The cash principle adopted by this Company secures to the parties for whose benefit the insurances are effected the whole of the advantages, without subjecting them to the heavy drawbacks of accumulated premium notes.

Persons may effect insurance on their own lives, and on the lives of others. A married woman can insure the life of her husband, which will inure to the exclusive use of herself, or of her children.

Pamphlets explanatory of the principles of Mutual Life Insurance, and illustrating its advantages, with forms of application, may be obtained at the office of the Company, 35 Wall Street, or of any of its agents.

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August 18—tf

CENTRAL NEW YORK INSTITUTE.

FAMILY SCHOOL FOR BOYS.—This Institution, is situated in the village of New Hartford, Oneida Co., about three miles from Utica. The academic year commences on the 1st of September, and closes the last of June.

Terms—$150 per annum, payable in advance: one-half upon admission, and the other half at the end of five months. For particulars inquire of the Rector or his Associate.

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REFERENCES.

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March 1—tf

CHURCH ORGAN Manufactory, 548 Pearl St., near the City Hospital, Broadway, New York.

Mr. Jardine respectfully solicits orders, which will be most faithfully executed, and upon reasonable terms.

Church, Parlor, and Church Barrel, and Finger Organs, on hand, and made to order, by
Dec. 8, 1849. GEORGE JARDINE.

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A. E. MORRIS,
20 Beekman street.

THE CHURCHMAN Is published every Saturday, at No. 12 John St. Terms, $3 per annum, payable in advance. Sept. 8.—tf

CHURCH REVIEW, AND ECCLESIASTICAL REGISTER.—The first Number of the *third* volume of this Quarterly will be published on the first of April next. The Review has received the warmest approbation of a large number of the Bishops, Presbyters, and leading Laity of the Church; and its subscription list has, from the beginning, constantly been increasing. Each Number will hereafter contain at least 160 neatly printed pages; comprising a variety of Original Articles, from the ablest writers in the Church; also Critical Notices of the most important Books issued from the press; and carefully prepared Tables of Ecclesiastical and Literary Intelligence, Domestic and Foreign.

Arrangements are already made to extend the plan of the Review, so as to include hereafter a new Department of AMERICAN ECCLESIASTICAL HISTORY; to be sustained by the Rev. Francis L. Hawks, D.D., L.L.D, Historiographer of the Protestant Episcopal Church in the United States. The opening paper (in the next number) will probably be a History of the Organization of the Church in Pennsylvania, originally drawn up by the late Right Rev. Bishop White, D.D., and never yet published. These Contributions will form a necessary part of the permanent History of our Church; and be secured by copyright for the benefit of the author.

Although the size of the Review will be increased, it will be furnished upon the same terms as heretofore. Persons who wish to secure the series of Historical contributions from the commencement, should subscribe immediately. May we not rely upon your assistance, in sending us, at once, the names of one or more subscribers?

The following gentlemen are among the contributors to the Review:—

Rt. Rev. J. K. P. Henshaw, D.D., Rt. Rev. Alonzo Potter, D.D., L.L.D., Rt. Rev. George Burgess, D.D., Rt. Rev. B. B. Smith, D.D., Rev. Samuel Farmar Jarvis, D.D., L.L.D., Rev. Francis Hawks, D.D., L.L.D., Rev. Prof. Mc Vickar, D.D., Rev. Pres. Hale, D.D., Rev. Prof. Turner, D.D., Rev. C. F. Cruse, D.D., Rev. Thomas Atkinson, D.D., Rev. Silas Totton, D.D., Rev. Samuel Fuller, D.D., Rev. Alexander H. Vinton, D.D., Rev. William Ingraham Kip, D.D., Rev. President Williams, D.D., Rev. A. B. Chapin, Rev. R. A. Hallam, Rev. E. E. Beardsley, Rev. Arthur Cleveland Coxe, Rev. Rev. Thomas M. Clarke, Rev. Prof. A. Jackson, Rev. J. S. Davenport, Rev. Joseph H. Nichols, Rev. E. T. Buchanan, Rev. George Leeds, Rev. J. H. Hanson, Rev. Calvin Colton, Rev. W. J. Clark, Prof. C. C. Moore, LL.D., Rev. Prof. J. D. Ogilby, D.D., Rev. T. S. Savage, M.D., Rev. N. E. Cornwall, Rev. T. C. Pitkin, Rev. William Johnson, Hon. J. F. Redfield, LL.D., Hon. Wilkins Updike, Rev. W. D. Wilson, D.D., Rev. J. A. Hicks, D.D., Rev. Francis Vinton, D.D., Rev. Samuel Buel, Rev. W. H. Hill, P. Oliver, Esq., William Beet, Esq., Rev. Josiah Swett.

TERMS.—This work will be issued, regularly, on the first of April, July, October, and January. It is furnished upon the following terms:

Single subscription, payable annually, in advance - - $3.
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To Missionaries of the Church,
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Any person becoming responsible for four copies will continue to receive a fifth copy gratis.

All communications must be addressed (post paid) to the "Editor of the Church Review," New Haven, Conn.

New Haven, January 1, 1850.
ANER BRADLEY, AGENT, *at Stanford and Swords',*
6m $ 137 Broadway, New York.

BLACKWOOD'S MAGAZINE AND THE QUARTERLY REVIEWS.

Owing to the late revolutions and counter-revolutions among the nations of Europe, which have followed each other in such quick succession, and of which "*the end is not yet,*" the leading periodicals of Great Britain have become invested with a degree of interest hitherto unknown. They occupy a middle ground betweeen the hasty, disjointed, and necessarily imperfect records of the newspapers, and the elaborate and ponderous treatises to be furnished by the historian at a future day. Whoever reads these periodicals, obtains a correct and connected account of all the important political events of the old world, as they occur, and learns the various conclusions drawn from them by the leading spirits of the age. The American Publishers therefore deem it proper to call renewed attention to the works they republish, and the very low prices at which they are offered to subscribers. The following is their list, viz.:

THE LONDON QUARTERLY REVIEW,
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THE WESTMINSTER REVIEW,
AND
BLACKWOOD'S EDINBURGH MAGAZINE.

In these periodicals are contained the views, moderately, though clearly and firmly expressed, of the three great parties in England—Tory, Whig, and Radical—"Blackwood" and the "London Quarterly" are Tory; the "Edinburgh Review" Whig; and the "Westminster Review" Liberal. The "North British Review" owes its establishment to the last great ecclesiastical movement in Scotland, and is not ultra in its views on any one of the grand departments of human knowledge; it was originally edited by Dr. Chalmers, and now, since his death, is conducted by his son-in-law, Dr. Hanna, associated with Sir David Brewster. Its literary character is of the very highest order. The "Westminster," though *reprinted* under that title only, is published in England under the title of the "Foreign Quarterly and Westminster," it being in fact a union of the two Reviews formerly published and reprinted under separate titles. It has, therefore, the advantage by this combination, of uniting in one work the best features of both as heretofore issued.

The above Periodicals are reprinted in New York, immediately on their arrival by the British steamers, on a beautiful clear type, on fine white paper, and are faithful copies of the originals, Blackwood's Magazine being an exact *facsimile* of the Edinburgh edition.

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